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# THE 'IQD-I GUL,

OR

## THE ROSE-NECKLACE,

BEING

THE SELECTIONS FROM THE GULISTĀN AND THE  
ANWĀR-I SUHAILĪ,

Checked 1909  
TRANSLATED INTO

LITERAL ENGLISH WITH COPIOUS NOTES.

BY

ADĀLAT KHĀN.

A PASSED MUNSHĪ AND TRANSLATOR OF THE HIGHER AND LOWER STANDARDS  
IN HINDŪSTĀNĪ, THE 'IQD-I MANẒŪM, AND OF THE SECOND BOOK OF THE  
RĀMĀYAN IN HINDĪ.

THIRD EDITION

CAREFULLY REVISED AND CORRECTED.

CALCUTTA :

PRINTED AT THE BAPTIST MISSION PRESS,

AND PUBLISHED BY

THE AUTHOR, NO. 79, OLD BAITHAK-KHĀNA BAZĀR ROAD.

1894.



T H E G U L I S T Ā N ,

OR

THE ROSE-GARDEN,

BY

SHAIKH MUṢLIḤ-UD-DĪN SA'DĪ SHĪRAZĪ.

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THE FIRST FOUR CHAPTERS.



## PREFACE.

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This work is a faithful translation of the 'Iqd-i Gul, which consists of the first four Chapters of the Gulistān, and of the selections from the first three Chapters of the Anwār-i Suhailī with its Introduction. They are both standard works in the Persian literature, and abound in elegant moral stories with all their sonorous figurative expressions. The Gulistān is written in a clear and simple style, and is an agreeable mixture of reflection and description. The Anwār-i Suhailī is not only not inferior to it in its great variety of weighty moral sentiments, but is, also, superior to it in the richness of its diction. The author, by the elegance and force of his composition, the felicity of his illustrations, and the soundness of his arguments, has added interest and animation to several of his dry tales and tedious remarks, and augmented the beauty of the language of his work by a lavish and appropriate use of synonymous terms and by the pleasing alternations of prose and poetry. In fact, the Anwār-i Suhailī is a book of research and learning, and there are very few works in Persian which can be equal to it in point of style, morality and metaphor. Both these works, if read and remembered carefully, will serve to make one a good scholar, and a profound student of human nature.

The 'Iqd-i Gul is, indeed, a wise selection, and adapted especially to the purpose for which it is intended. There is, in my opinion, one defect to which I must draw the attention of my readers. I mean the Arabic quotations. These should either have been expunged or translated into Persian, when in the latter case they might have been perused with

every interest. But when students, not knowing Arabic, have to pass them over, they, very often by their doing so, lose the thread of the sentences they start with, and thus half their interest in them ceases to exist. As no knowledge of Arabic is required for the Persian H. S., it seems quite unnecessary to introduce a number of Arabic maxims in the midst of neatly-constructed Persian sentences. I wonder why this defect, too obvious to be overlooked, has not been done away with by the authorities, for, being a selection, the 'Iqd-i Gul can never be divested of the original grandeur of its beautiful ideas and excellent style in consequence of such omissions or alterations.

After two years' incessant toil, (for my time was invariably taken up with my professional duties of teaching officers), I have been able at last to finish my long-contemplated translation. I do not know how far I have succeeded in my humble attempt, but, to the best of my belief, I have spared no pains to make my work perfectly literal and at the same time agreeable to my readers. No doubt the translation of the Gulistān by Mr. Platts and that of the Anwār-i Suhailī by Professor Eastwick and Mr. Wollaston, are excellent and literal, but they are too expensive and bulky to be of the least general use. Under these circumstances I thought that a translation of the selected portions of these two works at a moderate price would be more desirable, and with a view to supply this desideratum I took upon myself the arduous task of translating the text. In giving the English equivalents to the many synonyms in the Anwār-i Suhailī, I had many difficulties to surmount, and once felt half-inclined to forego my attempt, but perseverance got the better of my irresolution, and I afterwards set myself to work at it with saint-like fortitude.

My translation would have been placed before the public in a year's time, but having in the middle of June last year

unfortunately fractured my right wrist by a fall from the engine tram-car, I was laid up for six weeks with pain, and could not use a pen for some months. My work was nearly finished when this sudden calamity befel me, and it would have thus remained incomplete, had not my eldest son, Arshad az Zamān Khān, a boy of twelve years old, acted as my *amanuensis* like the daughters of the immortal Milton in his blindness. I am greatly indebted to him for the help which he has afforded me in copying out neatly and pretty correctly for the press, more than half my pencil-written and scrawled translation of the book. My warmest thanks are, also, due to my valued friends and able colleagues Maulavī Amīnullah and Munshī Ghulām Ḳuddus, for their occasional help in revising with me my translation. I must not conclude my prefatory remarks without tendering my most cordial acknowledgments to Dr. Ghulām Akbar for his unremitting care and unsparing attention in very nearly restoring my broken wrist to its natural state. Had he not given me this timely help, my work probably would never have appeared, and all my previous labors would doubtless have been thrown to the winds.

CALCUTTA, }  
6th August, 1883. }

A. KHĀN.





SELECTIONS

FROM

THE GULISTĀN.

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IN THE NAME OF GOD, THE MERCIFUL,  
THE COMPASSIONATE.\*

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CHAPTER I.

ON THE CHARACTER OF KINGS.

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STORY I.

I have heard of a king, who, in order to put to death a prisoner, made a sign. The helpless man, in a state of despair, began in the language he knew (*lit.* possessed) to abuse the king, and to say reproachful words.† As (the wise) have said:—*Saying*, “Whosoever washeth his hands of life, sayeth what he hath in his mind.”

VERSE.

*When hopeless becometh a man, loose groweth his tongue :  
Just like a vanquished cat, which maketh an attack upon a dog.*

COUPLET.

At the time of necessity, when no (way to) flight remains,  
The hand seizes the point of a sharp sword.

---

\* It is customary amongst us not to begin any work or book without using this Arabic phrase.

† This meaning of **ساکا** *saka* has not been given in Johnson's Persian dictionary.

The king asked, "What does he say?" One of the viziers, who was good-tempered, said, "O my lord! he says, '*Those who subdue their anger, and those who forgive men, God loveth (such) benevolent ones.*'" The king had pity on him, and from the intention of (shedding) his blood refrained himself. Another minister, who was his rival, said, "It does not behove us children of the same species that, in the presence of kings, we should speak any word but truth. This (fellow) gave abuse to the king, and spoke improper (words)." The king, at this speech, contracted his face (into wrinkles), and said, "To me his falsehood appeared more acceptable than the truth which thou hast uttered; for, that had the appearance of good in it, and this has its foundation on wickedness. And the wise men have said, 'Falsehood mixed with good intention, is better than mischief-creating truth.'"

## COUPLET.

Whatsoever a king does which he (the adviser) says,  
It is a pity if but good he speaks (any thing).

This elegant maxim\* on the arched entrance of the palace of Farīdūn† was written:—

## DISTICH.

"The world, O brother! does not last with any body:  
On the Creator of the world fix thy mind,—and that's all.  
Put not thy support and reliance on the kingdom of the world,  
For many men like thee she has reared and killed.  
When the intention of departing the pure soul makes,  
What (matters it) dying on a throne or on the surface of the  
ground?"

\* لطیفه *latīfa* means "a pleasantry," but here it is used in its general sense, signifying "any thing elegant."

† Farīdūn was the 7th king of Persia. He was the son of a prince named Abtīn, who was put to death by Zāhhak, an usurper, when Farīdūn was two months old. Zāhhak was afterwards killed by a blacksmith of Ispahan, who raised Farīdūn to the throne of Persia. Farīdūn was a very just and able prince. He was the boast of the Persians, and a model of every virtue. His reign commenced about 750 B. C.

## STORY II.

One of the kings of *Khurāsān*\* saw Sultān Maḥmūd Sabuktagin† in a dream, a hundred years after his death, when the whole of his body had become dissolved (*lit.* scattered), and was reduced to dust,—except his eyes, which were moving in the sockets. All the wise men in the interpretation of this dream failed, but a Darwesh performed its (act of) interpretation, and said, “His eyes are still looking about, because his kingdom is with others.”

## STANZA.

Many a renowned person under the earth they have buried,  
So that of his existence not a trace on the surface of the earth  
has been left.

And that old corpse which they deposited under the earth,  
The dust has so eaten it that not a bone of it has remained.  
Immortal is the glorious name of Naushirawān‡ on account  
of justice;

Although many (days) have passed since Naushirawān has  
ceased to exist.

Do good, O so and so! and reckon life a good gain  
Before that, when the voice comes ‘Such an one did not exist.’

## STORY III.

I have heard of a king’s son who was short-sized and thin-looking, and his other brothers tall of stature and fair-faced. Once the king looked at him with hatred and contempt. The son, through sagacity, perceived it, and said, “O father! a wise short one is better than a tall fool. Whatever is smaller in stature is higher (*lit.* better) in value.”

*Proverb.* ‘The sheep is clean, and the elephant unclean.’

\* A large country on the north-east of Persia.

† *i. e.* Sultān Maḥmūd of Ghazni. He succeeded his father Sabuktagin in 997 A. D. and died in 1030 A. D.

‡ Naushirawān was the 20th king of the 4th dynasty of Persia. He was eminently noted for his justice, and was contemporary with the Roman emperor Justinian. The Prophet was born in his reign.

## COUPLET.

'The smallest of mountains of the earth is Sinai,\* and verily it is  
The greatest before God in rank and in dignity.'

## STANZA.

Hast thou heard that a lean wise one  
Said one day to a fat blockhead?  
'An Arab horse, if he becomes weak,  
Is notwithstanding better than a stall (full) of asses.'

The father laughed (at this speech), and the pillars† of  
state approved (of it), and his brothers were offended to the  
very soul.

## STANZA.

So long as a man shall not have spoken a word,  
His defects and talents will have remained concealed.  
Do not imagine every pie-bald thing to be a game,‡  
It may be that a tiger should be asleep.

I have heard that at that moment a formidable enemy to  
the king shewed himself. When the two armies faced each  
other, the first man, who impelled his horse into the field  
was that son, and he was thus saying,—

## STANZA.

"I am not he, whose back on the day of battle thou shalt see,  
—I am this one, that in the midst of dust and blood thou shalt  
see a head (of his).  
He who brings about a fight, sports with his own blood  
On the day of battle.§ He who flies, (sports) with the blood  
of a soldier."

\* *طور* *tūr* the Mount Sinai in Arabia, on the top of which Moses  
conferred with the Almighty. Hence the renown.

† *اركان* *ārkan* Arabic plural of *ركن* *rukṇ* "a pillar."

‡ There is a different, nay appropriate, reading of this line in other  
editions. It runs thus:—

هریشه گمان مبر که خالیست - شاید که پلنگ خفته باشد

i. e. "do not imagine every forest to be empty, for perhaps a tiger  
may be asleep (in it)."

The English dictionaries do not give the word *پیسہ* *pisa* "pie-bald."  
They say *نہالی* *nihālī* "a small carpet," but do not give the meaning  
of "game" at all. My authority is the *Burhān-i Qāṭi*, or *Sharḥ*  
*Gulistān* in Urdu.

§ *میدان* *maidān* means also "battle."

Thus having said, he attacked the troops of the enemy, and overthrew several veterans.\* When he came before his father, he kissed the ground (in token) of service, and said,—

STANZA.

“O thou! to whom my person appeared slender,  
Behold!† regard not fatness as a merit.  
A slender-waisted horse is useful  
In the day of battle,—not a fatted‡ bull.”

They have related that (the number of) the troops of the enemy was beyond conception, and these (*i. e.* the prince's) few. A party (of the latter) formed the intention of running away. The son gave a shout, and said, “O men! exert yourselves, so that you may not put on the dress of women.” In (the minds of) the troopers, by his saying, increased ardour arose, and they at once made an attack. I have heard that on that very day they gained a victory over the enemy. The father kissed his head and eyes, and took him in his embrace, and every day shewed him greater attention, until he made him his heir-apparent.§ His brothers bore him envy, and put into his food poison. His sister saw (this) from an upper apartment, and tapped the window. The son, through penetration, perceived this, and drew back his hand from food, and said, “It is impossible that the talented should die, and the foolish occupy their place!”

COUPLET.

No one would come under the shadow of the owl,  
Although the phoenix|| from the world becomes non-existent.

\* *Lit.* “several men of business.”

† *U tā* means also “behold.”

‡ The *y* in پرواری *parwārī* has been put for rhyming with پنداری *pindārī*. The word گاو پرواری *gāo-i parwārī* means “a fatted bull.”

§ *wali 'ahad* (ولي عهد *wali master + عهد agreement*) = acknowledged heir.

|| *humā* a bird peculiar to the East. It is supposed to fly constantly in the air, and never to touch the ground. It is looked upon as a bird of happy omen; for, if its shadow falls on the head of any person, he or she, will in time wear a crown. It eats bones only, and does not hurt any body. The owl, on the contrary, is considered a bird of ill omen.

They gave the father information of this circumstance. He sent for his brothers, and gave to each suitable punishment;\* and out of the different parts of his countries fixed (for each) a portion, so that disturbance was put down and quarrel ceased; for (the wise) have said, "Ten beggars under a blanket do sleep, —two kings in one country can not be contained."

## STANZA.

Half a loaf of bread if a man of God eats,  
He makes a present to the poor of the other half.  
If a king takes the seven regions† (of the world),  
He notwithstanding (remains) in the anxiety of (conquering)  
another country.

## STORY IV.

A gang of Arabian robbers had stationed themselves on the summit of a mountain, and intercepted the passage of the caravan. And the subjects of the cities on account of their stratagems were terrified,‡ and the army of the Sultân was overcome (by them), for this reason that they had brought an impregnable place of refuge on the top of the mountain into their possession, and made it their retreat and dwelling-place. The governors of the countries of that quarter consulted about the removal of the injuries (inflicted) by them, saying, "If this band in this very manner continue for a time, resistance would become impossible."

## VERSE.

A tree which has now taken root,  
By the strength of a single man, comes out from its place.  
If thou thus leave it for a time,  
By an engine thou canst not pull it off from the root.

\* گوشمالی *gosh-mālī* = ( گوش ear + مالیدن to rub ) = Chastisement, such as schoolmasters inflict on boys pulling their ears.

† The Muḥammadan authors divide the habitable world into seven climes, which must be something equivalent to the old divisions of Europe, Asia, Africa, North and South America, Australia and Polynesia. Hence "the seven climes" signify "the whole world."

‡ مرعوب *marhūb* from رهب *rahāb* "fearing," signifying "terrible," and not "terrified." The dictionaries do not give this latter meaning. I have had to put this to make sense. The word مرعوب *mar'ūb* "over-awed" as in other editions would have been quite appropriate.

The source of a fountain ought to be stopped by a spade,  
When it has become full, it is not possible to be forded by an  
elephant.

The consultation (*lit.* word) was fixed upon this, (namely), that they deputed some one to play the spy on them, and they themselves watched the opportunity, until that time when (the robbers) had pushed themselves forward against a tribe, and the place remained empty. They sent a few from those men who had seen service, and were tried in battle, so that in the pass of the mountain they remained concealed. At the time of night when the robbers came back having strolled about and bringing with them their spoil, they placed their goods, and undid their weapons. The first enemy who made an attack on their heads was Sleep. As soon as one watch of the night had passed,

#### COUPLET.

The orb of the sun went down in darkness ;  
Jonas went into the mouth of the fish.\*

The valiant men sprang out of their place of ambush, and tied the hand of each (*lit.* one by one) behind his back, and in the morning presented all at the court of the king. The monarch gave a sign to put all to death. It happened that there was a young man among them, the fruit of whose prime of youth had newly sprung up, and the freshness of the rose-garden of whose cheeks had just expanded. One of the viziers kissed the foot of the throne of the king, and placed his head (*lit.* face) of intercession on the ground, and said, "This child has not as yet derived from the garden of his youth any advantage : I have this hope from your Majesty's kindness and good nature, that by sparing the blood (of his life) you will be pleased to confer a favor on this slave." The king, at these words, contracted his face (into wrinkles), and said,—

---

\* When the prophet Jonah or Jonas, son of Amittai, was ordered by God to preach to the inhabitants of Nineveh, he disobeyed His commands, and fled on board a ship bound for Tarshish. He met with a severe storm in the sea, and was thrown overboard by his fellow-passengers who considered his presence in the ship as ominous. He was swallowed up by a fish, and remained in its belly for three days and nights. He prayed to God for his disobedience of conduct, and was forgiven.



## COUPLET.

"One, whose origin is bad, does not take to the manners (*lit.* rays) of good men.

The instructing of an unworthy one is like (putting) a walnut upon a dome.\*

"To exterminate their race of wickedness is proper; for, to put out the fire, and to leave the spark,—to kill a snake, and to preserve its young is not the act of wise men.

## STANZA.

"Though the clouds should rain down the water of life,  
Never from the branch of the willow thou shalt eat fruit.

With the low do not pass thy time: †

For, from the mat-reed thou canst not taste sugar."

The vizier heard these words. Willingly or unwillingly he approved of them, and on the excellence of the judgment of the king bestowed commendations, and said, "What my lord (*may his kingdom be eternal!*) has been pleased to remark is the essence of reason. But if in the train of the bad had he received instruction, he would have imbibed their nature, and become one of them. But this slave is hopeful that in the society of the good he will receive (*lit.* accept) education, and adopt the nature of the wise; for, he is yet but a child, and the refractory habit and perverseness of that band have not fixed themselves in his disposition. And in the traditions of the Prophet it is (said), '*There is no person born, but verily he is begotten according to the Faith (of Islām): but his parents make a Jew of him, and a Christian of him, and a fire-worshipper of him.*'

## STANZA.

The son‡ of Noah associated with the wicked:

His apostolic family became extinct.

The dog of the Companions of the cave§ for a few days

Followed the steps of the good, and became a rational being (*lit.* man)."

\* As a walnut will not stop on a dome if you put it there, in the same manner education has no hold on the unworthy.

† *i. e.* "Waste not thy time in educating a low person."

‡ *i. e.* Cain.

§ *i. e.* the seven Sleepers. It is mentioned in the 18th Chapter of the Qorān that in consequence of the persecution of Emperor Decius, seven young Christians of Ephesus fled to a cave with their only dog, where they slept for 155 years.

He said thus much, and a number of the courtiers of the king joined him in intercession, so that the monarch abstained from his inclination of (shedding) his blood, and said, "I have pardoned him, although I did not see this an advisable course.

## QUATRAIN.

Dost thou know what Zāl\* said to the warrior Rustam ?  
 'An enemy should not be considered as contemptible and helpless.'  
 I saw much water (flow) from a small fountain ;  
 When it increased, it carried away the camel and its load.

In short, (the family of the vizier) brought up the son with tenderness and care, and appointed a well-bred tutor for his instruction, so that he taught him elegance of address, and replication, and all the manners (requisite) for the service of kings : and in the estimation of all he was approved. One day, the vizier, in the presence of the king, was thus relating his good qualities, "The instruction of the wise has made an impression on him, and his former ignorance has gone out of his nature, and he has imbibed the habit of the wise." The king smiled at this speech, and said :—

## COUPLET.

*Thou hast been nourished with our milk, and brought up near us,  
 Then who told thee that thou art the son of a tiger ?  
 When the nature is a nature of evil,  
 Then the instructions of a disciplinarian will be of no avail.*

---

"In the end a wolf's cub will become a wolf,  
 Although he grows up with men."

A year or two after this (conversation) passed away. A number of vagabonds of that quarter joined him, and tied the knot of fraternity, so that at the time of opportunity, he killed the vizier with his two sons, and in the cave of the robbers sat down in the place of his father, and became a rebel. The king seized the finger of astonishment in his teeth,† and said,—

---

\* *Jl* zāl the father of Rustam, one of the most renowned of Persian heroes. He was the Hercules of his time. His valiant deeds are given in the Shāh Nāmāh by Firdausī.

† "Biting the finger" amongst us denotes *surprise*.

## STANZA.

"A good sword out of bad iron how can one make ?

A worthless man does not by means of instruction become a  
(good) man, O sage!

~ The rain, in the benignity of whose nature there is no difference,  
In the garden produces tulips, and in the barren soil weeds.

~~~~~  
"A barren soil does not bring forth spikenard,

In it the seed of thy hope do not waste.

To do good to the wicked is such,

As doing evil towards\* good men."

## STORY V.

I saw at the door of the palace of Ughlumish† the son of a foot-soldier, who possessed wisdom and sagacity and understanding and penetration beyond praise. Even from the time of his childhood the marks of greatness were manifest in his forehead, and the brilliancy of the lights of intelligence was visible on it.

## COUPLET.

High above his head through wisdom

The star of sublimity was shining.

In short, he became approved in the eyes of the Sultān, for he possessed the beauty of person and the perfection of mind. And the wise have said, 'Opulence consists in the mind, not in riches; and greatness lies in wisdom, not in age.'

## COUPLET.

A boy, who,‡ in wisdom, is old,

Becomes before men of wisdom a great one.§

His companions|| bore envy towards him, and accused him of a crime.

\* i. e. "in the place of."

† Ughlumish was the son of the celebrated Tartar conqueror Chengiz Khān.

‡ *ko* is put for *ko* *kih o* "that who."

§ This couplet is not in any of the other editions of the Gulistān.

|| i. e. "children of the (same) genus." Hence "equals or colleagues."

## HEMISTICH.

What can the enemy do, when the friend is kind ?

The king asked, "What is the cause of the enmity of them towards thee?" He said, "Under the shadow of the wealth of your Majesty (*may his kingdom be eternal!*) I made all agreeable, except the envious, who will not be satisfied but by the decline of my fortune. And may the wealth of your Majesty be lasting!"

## STANZA.

I can do this that I should not distress the heart of any body ;  
To the envious what can I do ?—for, he himself is in pain.\*  
Die, so that thou mayst be released, O envious one! For, this  
is a grief  
From the troubles of which, except by death, thou canst not  
be saved.

---

The unlucky ones, with desire, wish for  
The decay of the fortune and position of the lucky.  
If in the day the eyes of the bat do not see,  
To the fountain (of the rays) of the sun what fault is there ?  
If thou want the truth,—a thousand such eyes  
Should better be blind than the sun obscured.

---

## STORY VI.

They relate the story of one of the kings of Persia, who had extended the hand of tyranny on the property of his subjects, and commenced violence and oppression to such an extent that the people by the devices of his cruelty had become disgusted,† and from the anguish of his oppression taken the road of exile. When his subjects grew less, and the resources‡ of his country sustained loss, his treasury remained empty, and enemies from every side mustered strong.

---

\* The prose order of this line would have been thus :—

حسود را چه کنم که او خود برنج است

Here the prepositions به and در are synonymous : one of them is therefore redundant.

† *Lit.* "had come to (the end of) their lives."

‡ This meaning of ارتفاع *irtifā'* has not been given in any of the Persian dictionaries.

## STANZA.

Whoever wants a defender\* in the day of misfortune,  
Tell him, "In the days of prosperity (lit. safety) strive for  
generosity."

If thou dost not treat kindly a slave with a ring in his ear, he  
will go away.

Shew kindness—kindness (for ever)—so that a stranger will  
become (thy slave) with a ring in his ear.

Once in his court they were reading the book *Shāh Nāmah*† about the decline of the kingdom of *Zahhak*,‡ and the reign of *Faridūn*.§ The vizier asked the king, saying, "Faridūn had no treasure and followers, how was the kingdom secured to him?" He said, "The people, through partiality, rallied round him and strengthened him. He gained the royal dignity." (The vizier) said, "O king! since the gathering round of the people is the means of sovereignty, why then|| dost thou scatter the men?—perhaps thou hast no inclination for royalty."

## COUPLET.

This is better that thou shouldst cherish the army at (the risk of)  
thy life;

For a Sultān by means of his troops exercises sovereignty.

The king said, "What is the cause of the flocking together of the army and subjects?" He said, "It is necessary for the king (to shew) liberality that they may rally round him, and (also) clemency, so that under the shelter of his kingdom they may sit down secure: and thou hast not either of these two."

\* From *فریاد* *furyād* "complaint" and *رسیدن* *rasīdan* "to attain." Hence, "one who attends to a complaint."

† *شاهنامه* *shāh-nāmah* a poetical history of the ancient Persian kings written by the celebrated Firdausi, the Homer of the East, at the desire of Sultān Maḥmūd, king of Ghaznī. It contains 60,000 couplets, and consists of Persian words *only*. It was the work of thirty years.

‡ *Zahhak*, the 5th king of Persia, notorious for his cruelty and oppression. He was an usurper.

§ Vide note ‡ on page 2.

|| *مر* *mar* a Persian particle used by way of pleonasm before nouns.

## DISTICH.

A dealer in oppression cannot govern,  
 For, by a wolf the duty of a shepherd cannot be performed.  
 A king, who lays the foundation of tyranny,  
 Digs the foundation-wall of his own empire.

The advice of his well-advising vizier did not appear suitable to the temper of the king. On account of this speech he turned away his face (from him), and sent him to prison. A long time had not elapsed when the sons of the uncle of the king rose up for quarrel, and claimed their father's kingdom. A tribe, who had been pestered to death by his hand of oppression, and were dispersed, rallied round, and supported them, so that the country passed from his possession, and was fixed upon them.

## STANZA.

That king, who countenances tyranny over the weak,  
 ( Finds ) his friend in the day of adversity a powerful enemy.  
 With thy subjects make peace, and from the quarrel of thy  
     enemy sit down secure,  
 For, to a just king his subjects are his troops.

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## STORY VII.

A king with his Persian slave was seated in a vessel. The slave had never seen the sea, nor experienced the inconvenience of a boat. He commenced weeping and lamenting, and a trembling pervaded his body. However much they caressed him, he would not keep quite. The happiness of the king on account of him was rendered disagreeable,—he knew of no remedy. There was a wise man in that boat. He said to the king, “If thou grantest me the order, I will make him silent.” He said, “It will be the greatest favor.” He gave the command, so that they threw the slave into the sea. At last, he had to undergo (*lit.* eat) several immersions. They laid hold of his hair, and brought him towards the boat. With his two hands he hung on to the rudder of the vessel. When an hour had passed, he sat in a corner, and held his peace. To the king (this plan) appeared laudable, and he said, “At first the discomfort of being drowned he had not experienced, nor the value of the safety in a boat he did know.

In the same manner that man knows the value of safety who becomes involved in a misfortune."

STANZA.

O satiated one! a barley-loaf does not appear nice to thee;  
That one is my mistress who to thee is deformed.  
To the Houries of Paradise Hell would be Purgatory,  
Ask the inmates of Hell if Purgatory is Paradise.

COUPLET.

There is a difference between him whose mistress is in his bosom,  
And that one whose two expecting eyes are on the door.

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STORY VIII.

They said to Hurmuz,\* "In thy father's ministers what fault didst thou find that thou ordered them to be imprisoned?" He said, "I have not discovered any fault, but I saw that awe of me in their minds is unlimited, and that in my promise they do not place entire confidence. I dreaded that from the fear of injury to their own selves they might form the intention of destroying me. Hence the saying of the wise I put in practice, who have remarked,—

STANZA.

"He who fears thee fear him, O wise man!  
Although with a hundred like him thou mayst come out (victorious) in fighting.  
Dost thou not see that when the cat becomes helpless,  
He tears out with his claws the eyes of the tiger.  
For this (reason) the snake bites the foot of the shepherd,  
Because it fears he will crush its head with a stone."

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STORY IX.

One of the unjust kings said to a pious man, "Than all acts of devotion which is more excellent?" He said, "Thy sleeping half the day, so that in that one moment thou wilt not oppress people."

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\* Hurmuz was the son of Naushîrawân the Just. He was a notorious tyrant.

## STANZA.

I saw a tyrant asleep half the day.

I said, "This one is a scourge,—better that sleep has hold of him.  
That one whose sleep is better than his wakefulness,  
Such a bad-lived one is better dead."

## STORY X.

I have heard of one of the kings, who had turned his night into day in pleasure, and in the height (*lit. end*) of his intoxication, was thus saying,—

## COUPLET.

"For me in the world there is not a moment more pleasant  
than this,  
Since I have no anxiety for good and evil, and sorrow for any  
body."

A naked Darwesh, who in the cold was sleeping outside, heard this and said,—

## COUPLET.

"O thou! equal\* to thy fortune there is none in the world.  
I admit that thou hast no sorrow,—I, too, have no grief."

The king was pleased. A bag of a thousand *dīnār*† he held out of the window, and said, "Hold out thy skirt!" He said, "Whence shall I produce a skirt, when I have no garment?" The king had more pity (on him): he added to it a rich robe, and sent it before him. The Darwesh, in a short time, consumed all that ready money, and squandered it, and came again.

## COUPLET.

In the hands of free‡ men riches do not find security:  
Neither there is patience in the heart of a lover, nor water in  
a sieve.

At a time when the king had no care for him, they related his case. The king got into a passion, and contracted his face (into wrinkles.) And for this reason men of intelligence and experience have observed that against the passion and fury of kings it is necessary to be full of caution; for, chiefly their

\* Here *ba* in *إقبال* *ba iqbāl* means "equal to."

† A *dīnār* is a Persian coin worth about  $\frac{1}{60}$ th of a farthing.

‡ i. e. "free from worldly care."



minds are attached to the important affairs of the kingdom, and they cannot stand the vulgar throng. Sometimes they are offended in saluting, and at other times bestow a rich robe in abusing.

## VERSE.

Unlawful become to him the bounties of the king,  
Who does not watch the leisure-time (of the king).  
The power of speech until thou dost not find in (*lit.* before) thee,  
By talking nonsense do not lose thy own consequence.

(The king) said, "Drive away this wanton-eyed extravagant beggar, who has thrown away so much wealth in a short time; since the riches of the imperial treasury\* are morsels for the poor,—not food for the brothers of devils."

## STANZA.

A fool who in bright day sets up a camphor candle,  
Soon it turns out† that at night there remains no oil for him‡  
in his lamp.

One of his well-advising viziers said, "O lord of the whole universe! I see this is advisable that to such persons a sufficient quantity§ in parts should be allowed, so that in the necessary expenses for living|| they may not dissipate it. But what thou hast said with regard to violence and prohibition is not consistent with the nature of the masters¶ of resolution. To make one hopeful of kindness, and again to wound him with disappointment is not worthy (the dignity) of humane persons."

## COUPLET.

On thy own face the door of avarice cannot be opened:\*\*  
When opened,—with violence it cannot be shut.††

\* بیت المال *bait-al-māl* = (بيت house + ال the + مال treasure) = the exchequer into which payments on various accounts are made applicable to the support of different classes of persons.

† from باشیدن *bāshīdan* "to become."

‡ کش *kash* shortened for کاش *kāsh* to preserve metre.

§ واجه *wajh* denotes "means," and كاف *kafāf* signifies "sufficient (to keep one from begging)."

|| نفقة *nafqa* a periphrasis of four words.

¶ ارباب *ārlāb* plural of رب *rabb* "master."

\*\* Or more freely, "you cannot in your own presence throw open the door of charity."

†† فراز *farāz* means, "shutting" as well as "opening." The latter meaning is applicable here."

## COUPLET.

A bird flies to the place where there is grain,  
Not to the place it goes where there is nothing.\*

## STANZA.

No one sees the thirsty (pilgrims) of Hijāz†  
Gathered round the bank of the Salt Sea.  
Wherever there is a fountain sweet,  
Men, and birds and ants crowd together.

## STORY XI.

One of the ancient kings in the management of his kingdom shewed neglect, and kept his troops in difficulty. As a matter of course‡ a formidable enemy made his appearance. All turned their backs, and set their faces towards flight.

## COUPLET.

When (kings) withhold money from the sepoy,  
He grudges to carry his hand to his sword.

I reproached one of those who had friendship with me, and said, “He is a base ungrateful, and low unthankful one, who, upon a little change of circumstances, turns away from his old master, and folds up his obligations of favors (received) for years.” He said, “If thou with kindness excuse me, it will be proper;§ since my horse was without barley, and my saddle-cloth in pawn. A Sultān, who with regard to gold acts towards his sepoy with niggardliness, for him by (risking) his life he cannot shew bravery.”

## COUPLET.

Give gold to the sepoy, so that he may give his head,  
If thou dost not give him gold, he puts his head in the world.||

## VERSE.

*When a warrior becomes satiated, he fights hard;  
And one with an empty belly runs away with ardour.*

\* The word چي *chī* in the second line is put for چيز *chīz* “a thing” to preserve metre.

† i. e. Mecca or the adjacent country Arabia Petrea.

‡ This meaning of لاجرم *lajaram* will be better applicable here than “necessarily.”

§ This word is used here in its primitive sense, derived from the verb شايستن *shāyestan* “to be proper.”

|| i. e. “he will seek his fortune somewhere in the wide world.”

## STORY XII.

One of the kings of Arabia was ill in his state of old age. His hope of life he had cut off. By chance, a horseman came in by the gate, and said, "May good news attend thee! since by thy Majesty's auspices we have taken such a fort, and seized the enemies as prisoners, and the soldiery and peasantry of that quarter have in a mass become obedient to thy orders." The king heaved a cold sigh, and said, "This glad news is not for me, (but) for my enemies, *i. e.* the heirs of the kingdom."

## STANZA.

In this hope, alas! my precious life came to an end,  
That whatever is in my mind should come in by the door.\*  
My bounden hope has come to pass, but of what avail? Since  
There is no hope that my past life should come back.

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The hand of Death struck the drum of departure:  
Oh! my two eyes! bid farewell to the head!  
Oh! the palm of my hands, and fore-arms and arms!  
All of you bid farewell to each other.  
Over me the fallen (and) worsted one,†  
At last, O friends! pass.  
My time has been passed in ignorance.  
I have not done (my duty),—do you take warning.

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## STORY XIII.

At the head (*lit.* pillow) of the tomb of Yahyâ,‡ the prophet, (*on whom be peace!*) I was assiduous in prayer in the principal mosque§ of Damascus. One of the kings of Arabia, who was notorious for injustice, came on a pilgrimage there, and performed his prayers, and craved for his wants.

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\* Or more freely, "that I should accomplish what my heart desired."

† Here the words *dushman kām* should be construed as one word, signifying, "one whose object is hostile to him."

‡ St. John the Baptist is known amongst us by this name. He is said to be buried in a church at Damascus, which was changed into a mosque by the Muḥammadans when they conquered Syria.

§ جامع *jāmi* a great mosque, where the prayer called *Khutba* is read on Fridays. The mosque, with all its attached buildings, generally comprising a caravansary, an alms-house and a school is called the *Jāmi*, while the place of worship is termed the *Masjid*.

## COUPLET.

The poor and the rich are slaves of the dust of this door:  
Those who are richer are poorer.

At that time he turned his face towards me, and said, "On account of the blessing of the Darweshes, and the sincerity of their dealings, direct thy mind (in prayer) along with me; for, I am afraid of a formidable enemy." I said to him, "Shew mercy to thy weak subjects, so that from a powerful foe thou mayst not experience any trouble."

## STANZA.

With powerful arms, and with the strength of thy finger-tips,  
It is a sin to break the palm of the hand of the weak poor.  
Does not he fear who pities not the fallen?—  
For, should his feet slip, nobody will seize his hand.\*  
He who sowed the seed of evil, and expected good (result),  
Pampered a foolish brain, and entertained a vain fancy.  
Take out the cotton from thy ears, and give justice to mankind;  
If thou dost not give justice, (know) there is a day of retribution.

## VERSE.

The children of Adam are limbs of one another,†  
Who, in their creation, are from one essence.  
When Time involves one member in pain,  
For the other limbs no case remains.  
Thou who art unconcerned of the troubles of others,  
It is not proper that they should apply to thee the name of Man.

## STORY XIV.

A Darwesh of accepted prayers made his appearance at Baghdād. Hajjāj Yūsuf‡ sent for him, and said, "Offer up a prayer for my good." He said, "O God! take away his life." He said, "For God's sake, what sort of a prayer is this?" He said, "This is a prayer for thy good, and for all Muḥammadans." He said, "How?" He replied, "If thou diest, the people will be released from tortures from thee, and thou from sins."

\* i. e. "if he be miserable, then nobody will help him."

† i. e. the human race is the body, as it were, of which each individual man is a member.

‡ Hajjāj Yūsuf was the ruler of 'Irāk Arabi under the Caliph 'Abd-al Mālik, A. H. 65. He was a notorious tyrant.

## VERSE.

O powerful one, the scourge of the weak!  
 How long will this market of thine remain thronged (*lit.*  
 warm) †\*  
 Of what use will sovereign power† be to thee?  
 Thy dying is better,—for thou art the oppressor of mankind.

## STORY XV.

One of the dismissed viziers entered the assembly of the Darweshes, and the blessing of whose society made an impression on him, and the tranquillity of mind was restored to him. The king was again pleased with him, and ordered him (to rejoin) his post. He would not consent, and said, “Dismissal is better than employment.”

## QUATRAIN.

Those who sat in the corner of safety  
 Have stopped the teeth of dogs, and the mouths of men.  
 They have torn up the papers, and broken the pens;  
 From the hands and tongues of critics have escaped.

The king said, “At all events we want a wise competent man, who may be fit for the regulation of the kingdom.” He said, “The sign of a wise competent man is this that to such affairs he should not surrender himself.”

## COUPLET.

The phoenix‡ over all the other birds for this reason possesses  
 excellence,  
 That he eats the bones, and hurts not a bird.

## STORY XVI.

They asked a lynx, “How did it happen (that thou accept-  
 edst) the service of the tiger?” He said, “Because I eat the  
 leavings of his prey, and from the evils of my enemies pass my

\* *i. e.* “how long will this violence continue?”

† It is Dr. Forbes alone who gives the right meaning of جهانداري *jahān-dārī* in his Hindūstānī dictionary. Others say “empire.”

‡ *Vide note*|| on page 5.

life under the shelter of his ferocious nature." They said, "Now that thou hast come under the shadow of his protection, and with thanks made an acknowledgement of his bounties, why dost thou not approach near, so that he may admit thee into the circle of his elect, and reckon thee amongst his devoted slaves?" He said, "Because I am not safe from his violence."

## COUPLET.

Though for a hundred years a fire-worshipper lights fire,  
Yet when for a moment he falls into it,—he is burnt.

Sometimes it happens that a courtier in the presence of the Sultān gets money, and sometimes it turns out that his head is lost. And the wise have said, "It is necessary to be careful of the fickleness of the disposition of kings; for, at one time they become annoyed at a salutation, and at other times bestow robes of honor for abuse." And they have remarked, "Over-facitiousness is a virtue in courtiers, and a fault in wise men."

## COUPLET.

Do thou remain on the summit of thy own rank and dignity.  
Leave sport and jest to courtiers.

## STORY XVII.

One of my companions brought before me complaints of his unfavourable\* time, and said, "I have small means, and a large family. The force of the weight of fasting I cannot bear: and it has oftentimes come into my mind that I should remove to another country, so that in some manner my life may pass, and nobody may have any information of my good or bad (fortune)."

## COUPLET.

"Many a hungry one has slept (*i. e.* died), and no one knew  
who he is,  
Many a life has come to the lips,—so that over which no one  
wept."

"Again of the exultation of my enemies I am afraid, who, in derision, might laugh behind my back, and impute my exertions in behalf of my family to a want of humanity, and say,—

*Lit.* "not assisting, "from ساعد *sā'id* "the fore-arm."

## STANZA.

‘Look at that immodest one, who never  
Will see the face of good fortune!  
He likes his own ease of body:  
He leaves his wife and children in difficulty.”

“And of the science of accounts, as thou art aware, I know something. If, by your help, any means (of livelihood) can be fixed, which may be the cause of the tranquillity of my mind, for the rest of my life from the performance of which gratitude I shall not be able to come out (successful).” I said, “O brother! the service of kings has two sides (to it),—the hope of a livelihood (*lit.* bread), and the fear of life. It is contrary to the opinion of the wise to fall for the hope of bread into the fear of life.”

## STANZA.

Nobody comes to the house of a poor man,  
Saying, ‘Pay the taxes on thy land and garden.’  
Either be content with the excess (*lit.* distractions) of his anger,  
Or place thy entrails (*lit.* heart-strings) before the crow.\*”

He said, “Thou hast not spoken these words consistent with my circumstance, and hast not returned an answer to my question. Hast thou not heard it,—whoever does not practise dishonesty, his hand does not tremble in (rendering) accounts?”

## COUPLET.

“Rectitude is the means of pleasing God:  
I never saw any body lost on the right road.”

“And the wise have said, ‘Four persons are hard pressed † by four persons:—the tax-payer by the Sultân, and the thief by the watchman, and the adulterer by the tale-bearer, and the courtesan by the police superintendent.’ He whose accounts are clear, what fear has he of rendering his accounts?”

## VERSES.

Do not commit extravagance‡ in office, if thou wishest  
That, at the time of thy dismissal, the power of thy enemy may  
be circumscribed.

\* *i. e.* “either bear with the man’s unkindness, or give him all you have.”

† *Lit.* “come to (the end of) their lives.”

‡ *Lit.* “width of step.”

Do thou remain pure, and have no fear, O brother ! of anybody : Washermen beat dirty clothes against the stone."

I said, "The story of that fox is applicable to thy case, whom they saw going, running away, and (sometimes) falling and (sometimes) rising." Some one asked him, "What is the misfortune, that it has become the occasion of so much fear?" He said, "I have heard that they are seizing camels on account of forced labour." They said, "O fool ! what connection has a camel with thee, and what resemblance hast thou to it?" He said, "Be silent. If the envious should, through selfishness, say, 'This, also, is the young of a camel,' and I be seized, who will have the anxiety of releasing me? And until the antidote is brought from 'Irāq, the snake-bitten one may be dead." Notwithstanding, thou hast learning, and honesty, and piety, and integrity, yet the envious\* are in ambush, and the enemies sitting in a corner. If, whatever be thy good qualities, they should relate contrary to them, thou wilt fall in the way of the king's displeasure. During that crisis who will have the power to speak (for thee)? Hence I see it advisable that thou shouldst protect the kingdom of contentment, and talk of abandoning (the idea of possessing) authority; for the wise men have said,—

#### COUPLET.

'In the sea there are innumerable advantages :  
If thou wishest it,—safety is on the shore.'

When my companion heard this word, he got into a passion, and contracted his face (into wrinkles), and began to utter words mixed with displeasure, saying, "This is what sort of judgment, and propriety, and understanding, and sense? The saying of the wise has proved correct, who have remarked, 'Friends in prison are useful, for, at the table all enemies appear as friends.'"

#### STANZA.

Do not reckon him thy friend, who, in thy prosperity,  
Boasts of friendship, and professes brotherly affection.  
He becomes thy friend who takes thee by the hand  
In thy state of distress and misery.

I saw that he was being disconcerted, and that he was listening to my advice with some grudging. To the superintendent of finance I went. On account of the former

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\* *سید متعا* *muta'annid* from *عناد* 'inād "envy." One who seeks the ruin and destruction of another.



acquaintance which existed between us, I told him the state of (my friend's) case, and mentioned to him his fitness and capacity, so that he appointed\* him to a petty office. A few days passed away. He saw the amiableness of his disposition, and approved of his good management. His affairs got better than that (*lit.* passed beyond that), and he was established in a post higher than it. Thus was the star of his good fortune in the ascendant, until it reached the zenith of his desire : and he became the immediate attendant of the presence of the Sultān, and the referee and the confidant. I rejoiced at the prosperity (*lit.* safety) of his position, and said,—

## COUPLET.

“Do not be uneasy about any knotty affair, and let not thy heart be broken,  
For the water of the fountain of life is in darkness.”

## VERSE.

*Take care, do not grieve, O brothers of misfortunes !  
For the Most Merciful God's bounties are hidden.*

## COUPLET.

Sit not down sour at the revolutions of the Time. For patience,  
Though bitter, yet yields sweet fruits.

At that time, I, with a number of friends, happened to undertake a journey to Hijāz. When from the pilgrimage to Mecca I had returned, he (came out) two stages to receive me. I saw that his outward plight was wretched, and that he was in the form of poor men. I asked him, “What is the matter?” He replied, “Just as thou saidst. A party bore me a grudge, and attributed to me (the charge of) embezzlement, and the king (*may his kingdom be eternal!*) in discovering the truth did not show any curiosity, and my old acquaintances and sincere friends kept silent as regarded the word of truth, and forgot our long friendship.

## STANZA.

“Dost thou not see that in the presence of the lord of rank,  
They, while praising him, place their hands on their breast?  
If the Time throws him down from his hold (*lit.* feet),  
The whole world would place its feet on his head.”

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\* Here the nominative of the verb نصب کردن *naṣḥ kardan* and of two others is “*Sāhib-i dīwān*,” and not “they” as is generally the case. The plural number has been used here for *respect*.

“In short, I was subject to various kinds of tortures, until this week when the good news of the safe return (*lit.* safety) of the pilgrims\* arrived. They released me from heavy imprisonment.” I said, “Thou wouldst not accept my advice, when I told thee that the service of kings is like the voyage of the sea,—profitable as well as dangerous: either thou acquirest treasure, or in the buffetting of the waves perishest.”

## COUPLET.

Either pearls with his both hands a merchant keeps in his lap,  
Or the waves one day cast him dead on the shore.†

I did not find it advisable any more to scratch the wounds of the poor man with the finger of reproach, and to sprinkle salt (on them). With these two couplets I cut short:—

## STANZA.

“Knowest thou not that thou shalt see fetters on thy feet  
When in thy ears the advice of men did not enter.  
Another time if thou hast not the power (to endure) the sting,  
Put not thy fingers into the hole of the scorpion.”

## STORY XVIII.

They have related that for Naushīrawān the Just‡ they were roasting some game at a hunting-place. There was no salt. (One of his courtiers)§ sent to the village a slave so that he may bring salt. (Naushīrawān)§ said, “Take it for money (*lit.* price), so that it may not become a bad precedent, and the village may not be ruined.” (The courtier)§ said, “By this quantity what harm can arise?” (The king)§ said, “The basis of oppression from the first has been small in the world: whoever came added to it, until it reached this extent.”

\* حجاج *hujjaj* pl. of حاج *hāj* “a pilgrim to Mecca.”

† Here is a play upon the word کنار *kinār* meaning “lap” as well as “sea-shore.”

‡ Vide note ‡ on page 3.

§ As the nominatives to the verbs فرستاد *firistād* and گفت *guft* are not expressed here, I had to put these ellipses to suit the sense.

## STANZA.

If from the garden of his subject a king eats an apple,  
 His slaves will pull up the tree by the root.  
 For half an egg when a Sultân allows tyranny to be exercised,  
 His troops will stick a thousand fowls on spits.

## COUPLET.

A tyrant of bad living does not exist (for ever):  
 The curses (of all) remain on him perpetually.

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## STORY XIX.

I have heard of a revenue-collector, who used to ruin the houses of the subjects, so that he might replenish the treasury of the Sultân. He was unmindful of the saying of the wise, who have remarked, ‘Whoever oppresseth the people in order that he may gain the heart of the Sultân, God Most High will set the very people against him, so that they may bring down destruction upon his person.’

## COUPLET.

The burning fire does not do (that) with wild rue,  
 Which the smoke (*i. e.* sighs) of the heart of the afflicted does.

They say that the chief of all animals is the lion, and the ass the meanest of beasts: and, in accordance with the wise, a burden-bearing ass is better than a man-tearing lion.

## VERSE.

The poor ass, though wanting in sense,  
 Is, since it carries burdens, held dear.  
 Burden-bearing oxen and donkeys,  
 Are better than man-oppressing people.

A part of his bad qualities became known to the king by means of his penetration: he put him to the rack, and killed him with various tortures.

## STANZA.

The approbation of the Sultân will not be gained,  
 So long as thou dost not seek (to win) the hearts of his slaves.  
 If thou wishest that God should bestow (His favors) on thee,  
 To the people of God do good.

They have related that one who had experienced his tyranny passed over his head, and reflected on his wretched state, and said,—

## STANZA.

"Not every one, who has the strength of arms and rank,  
Can, in power, eat the property of men with impunity.  
Thou canst carry down thy throat a hard bone,  
But it will rend thy stomach when it sticks down to the navel."

## STORY XX.

They relate the story of a man-oppressor, who struck a pious man on the head with a stone. The Darwesh had not the power to revenge himself. He kept the stone with him, till a time when the king became angry with that soldier. He put him in prison within a well. The Darwesh came, and smote him on the head with the stone. He said, "Who art thou, and why didst thou hit me with this stone?" He said, "I am such an one, and this stone is the very one with which, on such a day, thou struck me on the head." He said, "Where wert thou so long a time?" He said, "I dreaded thy position: now that I saw thee in the well, I thought the opportunity a good one; for, the wise have said,—

## VERSE.

'When thou seest a worthless man fortunate,  
(Thou wilt also see that)\* wise men have chosen to submit themselves.  
When thou hast not tearing sharp nails,  
With the bad it is better that thou shouldst fight less.  
Whoever with the steel-armed locked his fingers together,  
Hurt his delicate (*lit.* poor) fore-arm.  
Wait until Time fastens his hand,  
Then, to the gratification of thy friends, knock out his brains.'

## STORY XXI.

One of the kings had a terrible† disease, such that it is better not to repeat a description of it. A number of physicians of Greece‡ were unanimous, saying, "Verily, for this dis-

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\* This sentence is elliptical.

† From *haul* "fear."

‡ Greece was famous for eminent physicians, such as, Plato, Luḡmān, Galen and Avicenna. All the Muḥammadan doctors, not knowing English, imitate their theories.

order there is no remedy, but the gall of a man who should be noted for certain qualities." (The king) ordered, so that they made a search (for him). They found a peasant's son with the qualities which the physicians had described. They summoned his father and mother, and with immense riches made them satisfied, and the judge passed his religious sentence, saying, "To shed the blood of one of the subjects for the safety of the life of the king should be lawful." The executioner made an attempt (to take his life). The boy turned his head towards heaven, and smiled. The king asked, "In this state what place is there to laugh?" He said, "The fondling of children rests with their father and mother, and they lodge their complaints before the judge, and demand justice from the king. Now my father and mother for the sake of worldly trifles\* made me over to death (*lit.* blood), and the judge for my execution passed his sentence, and the Sultān sees his own good in my destruction,—except God the Most Honored and Glorified I find no protection.

## COUPLET.

"Before whom shall I lay complaints against thy hands?  
Even before thee—against thy hands—I want justice."

By these words the mind of the king was moved,† and he caused tears to come round‡ his eyes, and said, "My death is better than shedding the blood of the innocent." He kissed (the boy's) head and eyes, and embraced him, and pleased him with considerable (*lit.* without measure) presents, and set him free. They say that that very day the king obtained recovery.

## STANZA.

In the same manner (as this) I am thinking of that couplet,  
which said

An elephant-driver on the bank of the river Nile,—

'If under thy feet thou wouldst know the state of the ant,

(Then) thy state is just the same under the feet of the elephant.'

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\* The English dictionaries give the meaning of *حطام* *ḥuṭām* as "paltry," but since it is used here as a noun I have put "trifles." Mr. F. Johnson writes "avarice," for *حطام دنيوي* *ḥuṭām-i dunyavī*.

† *Lit.* "came together."

‡ *گردانیدن* *girdānidan* "to cause to revolve." See Dr. Forbes' Hindūstānī dictionary.

## STORY XXII.

One of the slaves of 'Amrūlais\* had run away. People went in pursuit of him, and brought him back. The vizier had a spite against him. He gave the signal to put him to death, so that other slaves might not do the same thing. The (runaway) slave placed his head on the ground before 'Amrūlais, and said,—

## COUPLET.

“Whatever befalls my head, if thou approvest of it, is lawful.  
What complaint will the slave make?—the lord's order is just.”

“But in consequence of this that I am nourished by the bounties of this family, I do not wish that in the Resurrection thou shouldst be involved in (the charge of) my blood. If thou wouldst put this slave to death innocently, at least kill him agreeably to legal interpretation, so that in the Resurrection thou mayst not be taken out (to account).” 'Amrūlais said, “In what manner am I to interpret the law?” He replied, “Give me leave, so that I may kill the vizier: then in retaliation for him, order me to be put to death, that thou mayst kill me with justice.” The king laughed, and said to the vizier, “What dost thou find advisable (in this)?” He said, “O lord is a propitiatory offering at the tomb of thy father so that a wanton-eyed one free, so that he may not throw me into danger. The fault is mine, as I placed no confidence in the saying of the wise, who have remarked,—

## STANZA.

‘When thou waged war with a clod-finger,  
Thou brokest thy own head with folly.  
When thou threwest an arrow at thy enemy's face,  
Take care! for thou sittest within his mark.’”

## STORY XXIII.

A king of Zauzan† had a minister generous-hearted and good-tempered, who held all in esteem in their presence,‡ and spoke well in their absence. By him an act was committed, which, in the sight of the Sultān, appeared disagree-

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\* Name of a Persian king, who reigned in A. H. 267.

† A city between Hirāt and Naishāpūr.

‡ From *وَجْه* *wajh* “the face.”

able. He fined,\* and punished him. The officers of the king acknowledged his former favors (*lit.* rewards), and in gratitude for them had pledged themselves (to him). At the time of his being in custody, they shewed him favor and courtesy, and did not consider violence and punishment proper for him.

## STANZA.

Make peace with thy enemy. If, one day, he  
 Blames thee behind thy back, praise him in his presence.  
 After all words will proceed from the mouth of the obnoxious;  
 If thou wishest not his words to be bitter, make his mouth sweet.

Until whatever served matter for the displeasure of the king, he came out (not guilty) of the charge of some of it, and for the rest remained in prison. One of the neighbouring† kings secretly sent him a message, saying “The monarchs of that quarter did not know the value of such a great man, and disgraced him. If the precious mind of such an one (*may God better his circumstances!*) should direct its attention towards us, the most perfect endeavours will be made in paying regard to his feelings; since the grandees‡ of our court are proud§ of his interview, and expectant of the answer of these words.” The minister had knowledge of this and was alarmed at the danger. Instantly, a brief answer, as he thought proper, that should it become public might not be any danger,—he wrote on the back of the page (of the letter), and despatched it. One of the dependents, who was apprised of this, gave information to the king, saying, “Such an one, whom thou hast imprisoned, holds correspondence with the neighbouring monarchs.” The king got into a passion, and ordered an investigation of this news. They apprehended the messenger, and read his letter. It was written that, “The good opinion of your Highnesses with regard to this slave is greater than the merits of this slave, but

\* The dictionaries do not give this meaning. They say “oppression.” Dr. Forbes gives “spoliation,” but puts مصادرة *muṣādara* under the head of “fine.”

† Plu. of ناحية *nāḥiya* “territory.”

‡ Plu. of عين *‘ain* “the eye.”

§ This must be a misprint for مفتخر *muftakhir* from فخر *fakhar* “boasting.” مفتقر *muftaqir* means “reduced to poverty” derived from فقر *fakr* “poverty.” This meaning will be ridiculous here.

this slave has no power to accept the honor which you have offered,\* for this reason that I have been brought up by the bounties of this family, and for the sake of a slight degree of change in (his) mind, he can not act with ingratitude towards his old benefactor; for, they have said,—

## COUPLET.

‘He, who in thy behalf, shews kindness every moment  
Grant him pardon, if during his whole life he does thee one act  
of tyranny.’ ”

The king approved of his grateful conduct, and bestowed on him robes of honor and favor, and asked his pardon, saying, “I have committed a mistake, and oppressed thee who art innocent.” He said, “The slave in this matter does not see any fault even of your Majesty, but the decree of the True Lord was such that verily something unpleasant (should come) through thy hands, since thou possessest on this slave rights of former benefits, and hands† (to shew) favors. For the sages have remarked,—

## VERSE.

‘If injury comes to thee from mankind do not grieve,  
For, neither ease nor pain comes from people.  
Know that from God (proceeds) the opposition between foes  
and friends,  
Since the hearts of both are in His possession.  
Although the arrow flies from the bow,  
A man of wisdom looks to the archer.’ ”

## STORY XXIV.

A certain one in the art of wrestling had reached perfection, for he knew three hundred and sixty excellent sleights in this art; and every day in a different manner wrestled. But his heart‡ was attached to the beauty of one of his pupils. He taught him three hundred and fifty-nine sleights, but one feat, in the teaching of which he delayed. In a word, the boy in skill and strength reached perfection, and to none was left the power of contending with him. Until one day in the presence of the king of that time he said, “The

\* *Lit.* “and the honor of accepting what you have offered, has for this slave no possibility of a consent.”

† *آيدي* *āyādī* pl. of. *يد* *yad* “a hand.”

‡ *Lit.* “a corner of his heart.”



## STORY XXVI.

One of the viziers went to Zūnnūn, the Egyptian,\* and asked his blessing. He said, "Day and night I am employed in the service of the king, and hopeful of his good-will, and afraid of his punishment." Zūnnūn wept, and said, "Had I feared God as thou the Sultān, I should have been of the number of his sincere friends."

## STANZA.

Had there been no hope of weal and woe,  
The foot of the Darwesh would have been on the sky.  
If the vizier had feared God  
As much as he (fears) the king,—he would have been an angel.

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## STORY XXVII.

A king, in order to put to death an innocent man, made a sign. The helpless man said in the language he knew (*lit.* possessed), "O king! in consequence of the anger which thou hast against me, seek not thy own injury." He said, "In what way?" He replied, "This torture on me will expire in a moment, and its sin will remain on thee for ever."

## QUATRAIN.

"The period of life has passed away like the desert wind :  
Bitterness and joy, and the deformed and beautiful, have departed.  
The tyrant thought that he committed violence on me,  
On his neck it remained, and passed over me."

The admonition of his appeared salutary to the king, and he refrained himself from the idea of (shedding) his blood.

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## STORY XXVIII.

The ministers of Naushirawān† were debating an important business about the affairs of government, and each

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\* Abū-al Faẓl surnamed Zūnnūn, was the son of a fisherman named Ibrāhīm. He was born in Egypt, and died A. H. 245. Notwithstanding his great renown in being a saint, he still goes by the title of Zūnnūn, or "master of fishes."

† Vide note ‡ on page 3.

according to his judgment was giving his opinion. The king, also, in this manner was thinking of a plan. Būzurchi-mihr\* preferred the opinion of the king. The other viziers said to him in private, "What excellence didst thou see in the opinion of the king over the judgment of so many wise men?" He said, "On account of this that the result of the affair is not known, and the opinions of all are at the will (of God),—whether they be right or wrong. Hence to conform to his opinion is better, so that if it be contrary to reason, we may, in consequence of our following him, be safe from his reproaches; as they have remarked,—

VERSE.

'To give (*lit.* to seek) an opinion contrary to that of the king  
Would be to wash one's own hands of his blood.†  
If the king says of the day, 'This is night,'  
It ought to be said, 'Behold! the moon and the Pleiades!'"

STORY XXIX.

A traveller twisted his ringlets, saying, "I am a descendant of 'Alī:"‡ and with a caravan of Hijāz§ he came into a city, saying, "I am coming from a pilgrimage to Mecca." And he took a long ode in the presence of the king, saying, "I have composed it." One of the courtiers of the king, who that year had returned from a voyage, said, "I saw him at the 'Idi-azhā¶ in Baṣra,¶ how can he be a Hāji?"\*\* Another said, "I know him: his father was a Christian."—

\* The prime minister of Naushīrawān, the Just.

† *i. e.* "to despair of life."

‡ علي 'alavī (from علي) a descendant of 'Alī, the son-in-law of the Prophet.

§ Vide note † on page 17.

|| This festival is held among the Muḥammadans in commemoration of Abraham's offering up his son Isma'il as a sacrifice to God. It takes place on the tenth day of the last month of Zi'l-ḥajj of the Muḥammadan year.

¶ Baṣra, a sea-port town in the Persian Gulf.

\*\* A Hāji is a Musalmān who *has* made the pilgrimage to Mecca. Hāj is one who goes to perform such pilgrimage. *Hajjāj* is its plural.

And they found his verses in the Poem\* of Anwari.† The king ordered, "They should punish him,—for, why did he tell so many lies?" He said, "O lord of the surface of the earth! I have one more word: if it be not true, whatever punishment thou mayst order, I shall be worthy of it." He said, "What is that?" He said,—

## STANZA.

"If a stranger before thee brings curds,  
Two measures (*i. e.* parts) of it are water, and one spoonful of  
it is sour-milk.

If thou hast heard any idle talk from this slave, be not offended;  
—A world-seeing man tells many a falsehood."

The king laughed, and said, "Thou hast not spoken a truer word than this." He ordered, so that whatever was expected‡ by him they kept ready.

## STORY XXX.

One of the sons of Hārūn-ar Rashīd§ came in the presence of his father flushed (*lit.* tainted) with anger, and said, "Such a foot-soldier's son gave me abuse." Hārūn-ar Rashīd said to his pillars of state, "What may be the punishment of such a person?" One suggested his being put to death, and another his tongue being cut out, and the third his being fined.|| Hārūn said, "O son! it would be an (an act of) generosity if thou wert to forgive him, and if thou canst not, thou, too, give him the abuse,—not to such an extent that

\* دیوان *dīwān* "a book of poems containing verses terminating with *alif*, *be* and so on to the last letter *yā*."

† Anwari a celebrated Persian poet, who lived in the reign of Sultān Sanjār of the Seljūk family. He died about A. D. 1200.

‡ مأمول *māmūl* (from امل *amal* "hope") "what is expected" by him as being the descendant of 'Alī.

§ Hārūn-ar Rashīd, or 'Hārūn the Just,' was the 5th Caliph of the house of 'Abbās, the uncle of our Prophet, and the 26th from him. He was eminently noted for justice and liberality, and was fond of adventures, many of which have been graphically described in the well-known "Arabian Nights." He reigned 22 years, *i. e.*, from A. D. 786 to A. D. 808. He was contemporary with Charlemagne.

|| Vide note\* on page 30.

it should exceed the bounds of revenge ; for, (then) the violence would be from thy side, and complaint from the part of the opponent."

## STANZA.

He is not a man, who, in the opinion of the wise,  
Seeks a quarrel with a fierce elephant.  
Really that man is a man indeed,\*  
Who, when anger overcomes him, does not utter nonsense.

## VERSE.

An evil-tempered one abused a certain one,  
He bore it patiently, and said, "O thou! of happy end!  
I am worse than that thou wishest to say, 'Thou art so;'+  
For, I know my faults,—like me thou dost not know them."

## STORY XXXI.

With a number of great men I was seated in a boat. A skiff sunk in the sea: two brothers fell into a whirlpool. One of the great men said to the pilot, "Catch these two drowning ones, so that I will give thee fifty *dinārs*† for each." The pilot saved one, and the other delivered over his soul to God. I said, "The period (*lit.* remnant) of his existence was not left, for that (reason) thou failed in seizing him." The pilot laughed, and said, "What thou spoked is correct; and, moreover, the inclination of my mind in saving this one was greater on this account, that at one time (when) I was exhausted on the road, this one made me sit on his camel; and from the hand of the other I had received a whipping." I said, "*The Great God hath said truly, 'Whoever did good, did it for his own nature, and whoever did evil, did it against himself.'*"

## STANZA.

As far as thou art able, wound (*lit.* scratch) not the heart of  
any body.  
For in this path (of life) there may be thorns.  
Accomplish the business of the poor Darwesh;  
Since thou mayst have business too.

\* *Lit.* "by way of certainty."

† *بترزانم* *batar-zānam* is put for *بدتر ازان* *badtar-azānam* and *انی* *ānī* "so thou art."

‡ Vide note ‡ on page 15.

## STORY XXXII.

I have heard of one of the kings of Arabia, who ordered the people connected with his exchequer, saying, "Double the allowance\* of a certain person whatever it be; for, he is a close attendant at court, and waits for my orders; and all the other servants are engaged in sports and amusements, and negligent in the performance of their duty." A man of sanctity heard this, and said, "The exalted ranks of slaves at the shrine of God, the Glorious and the High One, bear this resemblance."

## VERSE.

If for two mornings any body waits in the service of the king,  
On the third undoubtedly he looks at him with favor.  
For the sincere worshippers this is the hope  
'That they will not return hopeless from the threshold of God.'

## DISTICH.

Greatness consists in the obeying of orders;  
The violation of orders is a proof of disappointment.  
He, who has the aspect of the upright,  
Places the head of obedience on the threshold.

## STORY XXXIII.

There were some persons in my company. Their exterior was adorned with virtue, and their interior decked with excellence. One of the great men with respect to this band entertained a high opinion, and settled a pension upon them. But one among them did an act which was unbecoming the character of the Darweshes. The opinion of that person was changed (*lit.* corrupted), and their market declined.† I wished that by some way or other I would recover the means of sustenance for my friends. An intention of waiting on him I formed: the door-keeper would not admit me, and spoke with rudeness. I forgave him.

## STANZA.

To the door of a lord, and a vizier, and a Sultân  
Walk not around without an interest.

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\* This meaning of مرسوم *marsûm* (from رسم *rasm* "custom") should be added in the English dictionaries.

† i. e. "their allowance was stopped."

When the dog and the porter find a poor man,  
This one (the porter) seizes the collar, and that one (the dog)  
the skirt of his dress.

As soon as the immediate attendants in the presence of that great man got information of my circumstance, they brought me in with respect, and assigned me a higher place, but with humility I sat down lower, and said,—

## COUPLET.

“ Let me alone, for I am an abject slave :  
(Allow me ) so that I may sit in the ranks of menials.”

(The great man) said,—

## HEMISTICH.

“ O God ! O God ! what a place it is for this saying !”

## COUPLET.

“ If on my head and eyes thou sittest,  
I would bear with thy airs, for thou art lovely.”

In a word I sat down, and in every subject of conversation I joined, until the story of the mistake of my friends was brought in. I said,—

## STANZA.

“ What fault did the lord of former bounties see  
That he regards in his own sight his slaves as contemptible ?  
To God alone belongs\* perfect greatness and kindness,  
For He seeth a fault, and giveth as usual the daily bread.”

The man of authority† approved of this speech, and ordered that they should again arrange about the means of sustenance for my friends, and pay off supplies for their days of suspension‡. I returned thanks for his bounties, and kissed the ground (in token) of service, and asked forgiveness for my boldness, and immediately came out, and said,—

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\* *راست* *rāst* is meant for *را است* *rā āst*. The second *alif* has been struck out for rhyme.

† The word *حاکم* *hākīm* has been used here in its primitive sense derived from the word *حكم* *hukm* “ an order.”

‡ *تعطيل* *ta'tīl* from *عطل* *'aṭl* “ the state of being idle.”

## STANZA.

"Since the Temple of Mecca\* became the point† of our wants,‡  
 'from distant countries  
 People go to visit it many a league.  
 Thou oughtest to put up with such as we are ;  
 For, no one throws a stone at a fruitless tree."§

## STORY XXXIV.

A king's son received abundant riches from his father as heritage. He opened the hand of generosity, and did justice to his liberality, and lavished unstinted fortune on his soldiers, and subjects.

## STANZA.

The brain|| is not perfumed¶ by a tray of wood aloes.  
 Put it on the fire that it may smell ambergris.  
 If thou want greatness, practice liberality :  
 For, as long as thou scatterest not grain it will not grow.

One of his imprudent companions\*\* began to admonish him thus, "Former kings have hoarded this treasure by their exertions, and for good have stored it up. Hold back thy hand from this act, for, events are before thee, and enemies in ambush. It is not proper that thou shouldst be in want at the time of need."

\* كعبه *ka'bah* is the Temple of Mecca. There is a stone in it, which was as white as snow, but it has now become almost black on account of the pilgrims kissing or touching it when they go to visit the Temple. The cause of this blackness is attributed to the sins of those pilgrims who apply their hands or lips to it. This indeed is a miracle.

† قبله *kiblah* is the point to which Musalmāns turn their faces while in prayer.

‡ The whole sentence means freely :—"since the Temple of Mecca is the bestower of our wants."

§ The natural order of this line is :—

هیچ کس بودرخت بے بر سنگ نرزد

|| *mashām* means "smell" as well as "the sensorium of smell."

¶ From اسائیدن *āsāyidan* "to rest," hence as a secondary meaning it denotes here "to be perfumed."

\*\* جلسا *julasā* plural of جلس *julis* "a companion."

## STANZA.

“ If thou bestow wealth on the common people,  
 To each beggar a grain of rice will come.  
 Why takest thou not from each a grain of silver,  
 So that every day a treasure will be collected for thee.”

The king's son at this speech contracted his face (into wrinkles); and it was not consistent with his lofty sentiments. And verily he threatened him harshly, and said, “ God Most High hath made me the owner of these kingdoms, so that I may enjoy and distribute (my treasure): I am not a guard that I should protect it.”

## COUPLET.

“ Qārūn\* died, who had forty chambers of treasure;  
 Naushīrawān† perished not, for, he left behind him a good name.”

## STORY XXXV.

They relate the story of a tyrant, who used to purchase fire-wood from the poor with unfairness, and give to the rich in the manner (they chose it).‡ It happened that a man of sanctity passed by him, and said,—

## COUPLET.

“ Thou art a snake, so that whomsoever thou seest thou bitest;  
 Or an owl, so that wherever thou sittest thou diggest.”

## STANZA.

“ Although thy violence may pass (unpunished) with us,  
 With the Omniscient God it will not pass.  
 Do not exercise tyranny over the people of the earth,  
 So that their imprecations§ may not rise up to heaven.”

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\* Qārūn is described by us as the cousin of Moses. On account of his riches and avarice, his name is proverbially applied to misers. It is said that on his refusing to pay Moses a tithe of his possessions for the public use, the earth opened and swallowed the treasure up.

† Vide note ‡ on page 3.

‡ This is the literal and appropriate meaning I would give for *ba tarah*, while other translators give “by gratis,” which pretty nearly corresponds to what I have given.

§ *du'ā* means “good or bad prayer” in the dictionaries.



The man in power\* was annoyed with him, and contracted his face (into wrinkles), and did not take any notice of him. 'The Most Powerful One seized him for his sins.' Until one night fire fell upon his stack of fuel, and consumed the whole of his property,† and from his soft bed placed him on hot ashes. By chance, the very same man passed by him. He saw him speaking thus to his friends, "I do not know whence this fire broke out in my house." He said, "From the smoke (*i. e.* sighs) of the hearts of the poor."

## STANZA.

Take care of the smoke (*i. e.* sighs) of wounded hearts,  
For an inward sore will in the end break out.‡  
So long as thou canst, do not distress§ a heart,  
For a sigh upsets|| the world.

I have heard that on the balcony of Kai Khusrau¶ it was written :—

## STANZA.

'For how many ample days—for how many long ages !  
Men shall pass over our heads on this earth !  
As from hand to hand the kingdom has come to us,  
Into the hands of others it will thus pass.'

\* Vide note † on page 39.

† اَمْلَکْ *amlāk* plu. of مَلِکْ *milḳ* "property." This word formed of the letters (ک *kāf*, ل *lām*, م *mīm*), gives different meanings with different punctuations to it, and their plurals are likewise different, viz, (1) مَلِکْ *malik* "a king" its plu. مَلُوکْ *mulūk*. (2) مَلِکْ *mulḳ* "a country" its plu. مَمَالِکْ *mumālīk*. (3) مَلِکْ *milḳ* "property" its plu. اَمْلَکْ *amlāk*. (4) مَلِکْ *malak* "an angel" its plu. مَلَائِکْ *malāīk*. The student ought to remember these pretty distinctions very carefully in his mind.

‡ لَئِیْ. "will make a head."

§ دِلَ بَهِم بَر کَرْدَن *dil baham bar kardan*, "to distress the mind."

|| بَهِم بَر زَدَن *baham bar zadan* means literally "to strike any thing against another."

¶ Kai Khusrau or Cyrus the Great, king of Persia. He was a very wise prince.

## STORY XXXVI.

There were two brothers, one of whom did service to the king, and the other by the exertion of his arms ate bread. Once that rich man said to his poor (brother), "Why dost thou not enter into service, so that thou mayst relieve yourself from the trouble of doing any work?" He said, "Why dost thou not do any work, so that from the disgrace of servitude thou mayst obtain release? For the wise have remarked, 'To eat the bread of barley, and to sit on the ground, is better than to fasten on a golden girdle, and stand up for service.'"

## COUPLET.

With thy hands to leaven hot lime\*  
Is better than to fold thy hands before a nobleman.

## STANZA.

My precious life has been spent in the (care)  
Of what I shall eat in summer, and what I shall wear in winter.  
O wicked belly! with a loaf of bread make yourself (content),  
So that thou mayst not bend thy back in servitude.

## STORY XXXVII.

To Hārūn-ar Rashīd† when the kingdom of Egypt was secured, he said, "Contrary to that rebel,‡ who, in the pride of (his having) the kingdom of Egypt, laid false pretensions (to Godhead), I will not give this kingdom to any one but the lowest of my own slaves." He had a negro, whose name was *Khuṣaib*. He conferred on him the kingdom of Egypt. And they have related that his wisdom and penetration were to this degree that one year a body of Egyptian farmers brought before him a complaint, saying, "On the banks of the river Nile we had sown cotton: unseasonable rain came, and destroyed it." He said,

\* This line, if paraphrased, would stand thus:—

تفته بدست خمیر کردن āhak-i tafta ba dast *khamir* kardan.

† Vide note § on page 36.

‡ i. e. Pharaoh.

“You ought to have sown wool, so that it would not have been destroyed!” A wise man heard this, laughed and said,—

## DISTICH.

“If our daily means increased (in proportion) to our knowledge,  
Than the fool (no one) would have been scantier in means.  
To the ignorant He gives (*lit.* conveys) such daily food,  
That a wise man at it remains astonished.”

## DISTICH.

Fortune and wealth exist not in practical knowledge,  
—Without the assistance of Heaven they can not be (gained).  
It has happened in the world often,  
That the indiscreet is distinguished, and the wise despised.  
The alchymist dies of anguish and grief;  
A fool among ruins finds a treasure!

## STORY XXXVIII.

They asked Alexander,\* “In what manner didst thou capture the countries of the East and West, when former kings exceeded† thee in riches, and in years, and in troops, and such a victory had not been obtained by them?” He said, “By the assistance of God Most High whatever country I took, I did not oppress its subjects, and did not mention (*lit.* carry) the names of former kings but with respect (*lit.* goodness).”

## COUPLET.

Men of intelligence will not call him great,  
Who utters the names of the great with scurrility.

## STANZA.

All these are nothing when they pass away,  
—Fortune and throne, and command and prohibition,‡ and  
seizing and holding.§  
Injure not the good name of the departed,  
So that thy good name may remain lasting.

\* *i. e.* Alexander the Great of Greece.

† *Lit.* “when for former kings there were more riches, and years, and troops than thee.”

‡ *i. e.* “absolute power.”

§ *i. e.* “conquest and possession.”

## STORY XXXIX.

A certain one conveyed good news to Naushirawāh, the Just,\* and said, "God the Exalted and Glorious hath taken away such an enemy of thine." He said, "Hast thou heard any thing that He hath exempted me (from death)?"

## COUPLET.

"In the death of my enemy I have no room for joy,  
Since our lives also are not lasting."

## STORY XL.

A number of wise men in the court of Kisrā† were debating on a certain affair. Buzurjmīhr‡ was silent. They said, "Why in this debate thou dost not speak any word with us?" He said, "Ministers are like physicians, and a physician never gives medicine but to the sick. Hence when I see that your opinion is right, for me to speak a word in it will not be wise (*lit.* wisdom)."

## STANZA.

"When a business without my interference§ is accomplished,  
It behoves me not to speak a word in it.  
If I see that there is a blind man and a pit,  
If I sit silent, it is a sin."

\* Vide note‡ on page 3.

† *Kisrā* the surname of several kings of Persia. Naushirawān is meant here.

‡ Vide note\* on page 35.

§ This meaning of *فضول* *fazūl* has not been given in the dictionaries. Dr. Forbes gives *فضولي* *fazūlī* "an intermeddler."

CHAPTER II.  
ON THE QUALITIES OF DARWESHES.

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STORY I.

One of the great men asked a pious man, "What sayest thou with regard to such a devout man; for, others in respect of him have spoken words with censure?" He said, "In his exterior I see no fault, and in his inside I do not know the secret."

STANZA.

Whomsoever thou seest in a holy man's dress,  
Know him a pious, and think\* him a good man.  
If thou dost not know what is in his inside (it matters not):  
What business has the police superintendent with the inside  
of the house?

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STORY II.

I saw a Darwesh, who, on the threshold of the Temple of Mecca† was rubbing his head, and saying, "Oh! Forgiving! Oh! Kind One! thou knowest what can proceed from the most tyrannical and extremely ignorant (as I am)!"

STANZA.

I have brought apology for the failings in my service,  
Since I have no strength‡ in my obedience.  
Sinners repent of their sins:  
The knowers (of God) by means of their devotion ask for forgiveness.

The pious seek the reward of their obedience, and the merchants the price of their stock (in trade): I, the slave, have brought hope—not obedience: and I have come for the sake of

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\* انگار *āngār* imperative of انگاشتن *āngāshtan* "to think."

† Vide note\* on page 40.

‡ I have put "strength" here as the appropriate meaning of *istizhār*, which properly denotes "imploping assistance."

begging,—not for my stock (in trade). ‘*Do unto me that which is worthy of Thee, and do not do unto us that of which we are worthy.*’

## COUPLET.

Whether thou slayest me, or forgivest my faults, my face and  
head are on Thy threshold.  
The slave has no order,—what thou commandest, I am on that  
(i. e. I obey).

## STANZA.

At the gate of the Temple of Mecca\* I saw a beggar,  
Who was thus saying, and weeping abundantly,†—  
“I do not say, ‘Approve of my obedience,  
(But) draw the pen of forgiveness over my sins.’”

## STORY III.

They saw ‘Abd-al Qādir Gilānī‡ (*The Mercy of God be on him!*), who, in the sacred Temple of Mecca,\* having placed his face on the pebbles, was weeping and saying, “O Lord! forgive me; and, if I am deserving of punishment at the Resurrection, raise me up blind, so that in the presence of the good, I may not become ashamed.”

## STANZA.

(Placing) my face on the dust of humility, I say  
At the time of every morning, when recollection comes to me,  
‘O Thou! whom I never forget,  
Does the least remembrance of this slave ever occur to Thee?’

## STORY IV.

A thief came into the house of a pious man: however much he searched, he got nothing. He returned heart-sick. The pious man was informed of his circumstance. He took up the blanket on which he had slept, and threw it in his road-way, so that he might not go disappointed.

\* Vide note \* on page 40.

† خوش گریستن *khush giristan* “to weep bitterly,” a Persian idiom.

‡ A celebrated Sūfi and one of the spiritual tutors of Sa’di. He was born in Gilān, a province of Persia, and died at Baghdād A. D. 1166. He was the founder of the Qādīrya sect.

## STANZA.

I have heard that men on the path of God  
 Have not even distressed the hearts of enemies.  
 When can this position be attained by thee ?  
 —Since thou art at variance and strife with thy friends.

The friendship of the men of purity, whether in presence and whether in absence (is the same),—not like those who behind thee find fault, and before thee (shew readiness to) die.

## COUPLET.

In front they are like the gentle lamb,  
 In rear like the man-tearing wolf.

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Whoever brought and recounted before thee the faults of others,  
 Will, without a doubt, carry before others thy faults.

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## STORY V.

A few persons amongst the travellers were of the same mind (*lit.* unanimous, in a journey, and partakers of cares and comforts. I wished that I should associate myself (with them),—they would not keep company (with me). I said, “It is remote from the kindness and good disposition of great men to avert their face from the companionship of the poor, and to withhold (from them) its advantages ; for I, in my own person, find such an amount of energy and activity that in the society of men I should be a clever friend,—not a weight on their minds.”

## COUPLET.

*If I may not be a rider of beasts,  
 I will try for thee (as) carrier of thy saddle-cloth.*

One amongst them said, “At what thou hast heard, do not make thy mind distressed ; for, within these days a thief, under the appearance of the pious, came and, in the chain of our society, linked himself. Since the condition of the Darweshes is one of tranquillity, they had no suspicion of his intrusion, and admitted him into their friendship.

## COUPLET.

What do men know what is in a garment ?  
 A writer knows what is in a letter.

## DISTICH.

The outward character of holy men is their patched garment;  
This much is sufficient that their face is towards mortals.

Strive in a (good) work, and put on what thou likest;

Place a crown on thy head, and a flag on thy shoulder.\*

The abandoning of the world, and the lust, and the desire is  
Sanctity,†—not the quitting of thy dress.—Enough!

In a coat of mail‡ a man ought to be:

On the hermaphrodite of what use are warlike weapons?

“One day until night we had gone on, and at night time slept under the walls (*lit.* foot) of a castle. The graceless thief took up the ewer of his companion, saying, he was going for ablution. He himself went for robbery.”

## COUPLET.

A worthless fellow, who put on§ a mendicant's dress,

Made the covering|| of the Temple of Mecca the housing of  
an ass.

“As soon as he disappeared from the sight of the Darweshes, he went a little, and stole a casket. Until the day became clear, that dark-minded one had gone a great way, and his innocent companions were asleep. In the morning they brought all to the fort, and committed them to prison. From that day forward we abandoned society, and took the way to retirement. We repeated (to ourselves), ‘*Safety lies in solitude*’; for, they have remarked,—

## STANZA.

“When one amongst a tribe has committed folly,

Neither honour remains to the small nor to the great.

Dost thou not see that an ox in a pasture

Corrupts all the oxen of the village?”

\* This couplet in other words means, “It is not necessary that thou shouldst lead a secluded life, and enjoy yourself only, but at the same time thou must be sincere in thy devotion to God.”

† This line, if put in simple prose, would stand thus:—

تُرک دنیا و شهوت و هوس پارسائی است

‡ *qazā-gand* قزآگند = (*qazā* raw silk + *gand* stuffed). Hence a garment quilted with silk or cotton, and either worn in battle by itself or under the armour.

§ *dar bar kardan* در بر کردن means “to put in the breast.” Hence the phrase means generally “to put on.”

|| By *jāma i ka'ba* جامه کعبه is meant the covering of black cloth embroidered with silver, in which the Temple of Mecca is arrayed. This cloth is renewed annually.



I said, "Praise and thanks be to the Great and Glorious God that from the beneficial influences of the Darweshes I did not remain excluded, although to outward appearance I was kept apart from their society. But I am benefited by this instruction (*lit.* advantage), and to me this admonition will be of use throughout the whole of my life,—

## DISTICH.

'One unpolished man in an assembly  
Afflicts the hearts of many a wise man.  
If they fill a cistern with rose-water,  
A dog, (when he) falls into it, makes the water polluted.' \*\*

## STORY VI.

They have related that a recluse was the guest of a king. When they sat down to meals, he ate less than what was his desire, and when they stood up at prayers, he repeated them longer than it was his wont, so that they might form a high opinion of sanctity with regard to him.

## COUPLET.

I fear thou wilt not arrive at the Temple of Mecca, O Arab !  
For, the road to which thou art going leads to Turkistān.†

When he returned to his house he asked for the table-cloth that he might eat. He had a son possessed of intelligence. He said, "O father ! thou wast at the feast of the Sultān, didst thou not eat food ?" He said, "In their presence I did not eat any thing that it might be of use." He said, "Make up for the omission‡ of thy prayers also, since thou didst nothing that can serve thy end."

## STANZA.

O thou ! who hast placed thy virtues on the palm of thy hand,  
Thy vices thou hast hid under thy arm-pit.  
Then what dost thou wish to purchase, O conceited one !  
In the day of distress with thy adulterated silver ?

\* منجّالاب *manjalāb* "polluted water (in which a dog or any carrion has been thrown)."

† Turkistān or the country of the Eastern Turks. It is commonly called Transoxiana.

‡ قضا *qazā* "making up for an omission in a religious duty, such as, praying or fasting."

## STORY VII.

I remember that in the days of my childhood I was devout, and a night-riser, and fond of devotion and abstinence. One night I sat up in attendance on my father, and did not for the whole night shut up my eyes, and held the precious Book (*i. e.* the Qorān) on my lap, and a company around us were asleep. I said to my father, "Among these not one raises his head that he may perform his prayers of two genuflexions. The sleep of carelessness has so overcome them that thou wouldst say they are dead." He said, "O soul of thy father! hadst thou, too, slept, it would have been better than thy being engaged\* in (repeating) the faults of men."

## STANZA.

The accuser does not see any body but himself,  
For, he keeps the veil of conceit before him.  
If He granteth thee God-discerning eyes,  
Thou wouldst not see any body humbler than thyself.

## STORY VIII.

They were extolling a great man in an assembly and exaggerating his laudable qualities. After reflection he raised his head, and said, "I am such, as I know (myself to be)."

## COUPLET.

*It suffices with thee to harm me, O thou! who summost up my  
good qualities!*  
*This is my exterior, whilst thou knowest not my interior.*

## STANZA.

My person in the eyes of mankind† has a goodly appearance.  
But from the baseness of my inside I have bent down my head  
of shame.  
On account of the spots and hues which the peacock has, people  
Praise him; and he is ashamed of his own ugly feet.

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\* *Lit* "falling."

† *عالمیان* 'ālamīyān plu. of *عالمي* 'ālamī "belonging to the world."

## STORY IX.

One of the pious men of Lubnân,\* whose discourses† were mentioned in the countries of the West, and who was distinguished for his miracles, came to the chief mosque‡ of Damascus. By the side of the reservoir of the well§ he was performing his ablutions. Suddenly his foot slipped: he fell into the reservoir, and with much difficulty got out of that place. When he had finished his prayers, one of his companions said to him, "I have a difficulty." He said, "What is that?" He said, "I remember that one day thou didst walk on the surface of the Western Sea,|| and thy feet did not get wet; and to-day in a six feet depth¶ of water, nothing was left of thy destruction. What mystery is there in this?" The venerable man for a time was plunged in reflection. After much deliberation, he raised his head, and said, "Hast thou not heard that the Lord of the universe\*\* (may God be gracious unto him, and preserve him!), says, 'I have a time with God, during which neither the nearest angel nor any prophet that has been sent can obtain access to me,' and he did not say it was always so. Sometimes it was thus that he would not attend to†† Gabriel and Michael, and at other times he would content himself†† with Hafsa and Zainab.‡‡ The visions of the righteous consist partly in manifestations and partly in obscurity. (Mistresses thus) shew themselves (to their lovers), and remove themselves (from their sight)."

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\* i. e. Mount Lebanon, a chain of mountains in Syria. It is also called Libanus from the milky whiteness of its perpetual snow.

† مقامات plu. of *maḳāmat*, meaning "sitting." Hence *maḳāmāt* denotes "lectures delivered during a sitting."

‡ Vide note § on page 18.

§ کلاس kalāsa are wells where travellers drink (especially pilgrims going to or coming from Mecca).

|| The Mediterranean Sea.

¶ قامت *kāmat* a measure of six feet.

\*\* i. e. the Prophet Mahomet.

†† These meanings of *dar sākhṭan* and *pardākḥṭan* should be added to those already given in the dictionaries.

‡‡ Hafsa was one of the wives of the Prophet, and the daughter of his companion 'Umar. Zainab another of his numerous wives. She was a Jewess.

## COUPLET.

Thou shewest us Thy look, and withhold Thyself (from us);  
Thou (increasest) Thy value (*lit.* market), and inflamēst our  
desire (*lit.* fire).

## DISTICH.

One asked that one\* who had lost his son,  
“O thou bright-souled! wise old man!  
From Egypt thou smelt the perfume of his† coat,  
Why then couldst thou not see him in the well of Canaan?”  
He said, “Our state is like the flashing‡ lightning,  
—At one moment manifest, and at another time hidden.  
Sometimes on the highest firmament (*i. e.* heaven) I sit,  
At other times I do not see the upper part of my own feet.  
If a Darwesh were to remain in one state,  
He would with his hand (*lit.* wrist) have flapped both the  
worlds.”§

## STORY X.

At the principal mosque|| of B'albak¶ I was saying a few words by way of advice to a band of people,—apathetic and dead at heart,—who had not found their way from the material to the spiritual world. I perceived that my speech (*lit.* breath) was not taking effect, and my fire (of enthusiasm) making no impression on their wet fuel.\*\* I felt pity in the instructing of beasts and in the holding up a mirror in the assembly of the blind. But the door of my spiritual discourse was open, and the chain of my speech prolonged in explanation of this verse in the Qorān, ‘*And we are nearer to him than the jugular vein.*’ My speech had come to this point, when I said,—

## STANZA.

“My friend is nearer to me than my own self;  
And this is puzzling that I am far from him.

\* Jacob is alluded to here.

† *i. e.* Joseph's.

‡ *جہان* *jahān* from *جہدوں* *jahīdān* “to gallop.”

§ *i. e.* “he would have obtained union with God.”

|| Vide note § on page 18.

¶ B'albak is situated in Syria. It is now in ruins. It was the Heliopolis of the Greeks.

\*\* *i. e.* “on their frozen hearts.”

What can I do,—to whom shall I speak ? For, he  
Is in my bosom, and I am separated (from him)."

I was intoxicated with the wine of this discourse, and the dregs of the cup were in my hand,\* when suddenly a traveller passed by the side of the assembly, and the last circulation (of the wine)† produced its effect on him. He uttered such a cry that others in sympathy with him broke into exclamation, and the rawest of the assembly were in excitement. I said, "Holy God! those far off acquainted (with Thee) are near, and those near by unacquainted (with Thee) are distant."

#### STANZA.

When the hearer does not understand words,  
Seek not the vigor of genius in the speaker.  
Get (before thee) the expanse of the field of desire,  
So that the orator‡ may strike the ball‡ of eloquence.

#### STORY XI.

One night, in the desert of Mecca, from want of sleep my feet had lost (the power of) going. I laid down my head (on the ground), and said to the camel-driver, "Leave me alone."§ He said, "O brother! the sacred spot (*i. e.* Mecca) is in front, and the robbers in the rear: if thou goest, thou carriest thy life in safety, and if thou sleepest, thou diest."||

#### COUPLET.

"It is pleasant to sleep¶ under the acacia-tree on the road of the desert  
On the night of march. But thou must talk of abandoning thy life."

I said, "Hast thou not heard what the wise have remarked ?

\* *i. e.* "I was greatly excited, and was about to finish my discourse."

† *i. e.* "my last words."

‡ Here is a play upon the word گوی *go, e* meaning "a speaker" as well as "a ball."

§ *Lit.* "keep thy hands from me."

|| The Oriental idiom is to use the past instead of the aorist tense as in English.

¶ In prose this verb would have been an infinitive. To preserve rhyme it has been put in the past tense.

## STANZA.

'How far will the feet of the poor pedestrian go,  
When from carrying\* (the load) the Bactrian camel became  
jaded?  
Until the body of the fat one becomes lean,  
The lean one dies of fatigue.'"

## STORY XII.

I saw a holy man who was seated on the bank of a river, and had a wound from a leopard, and which by any medicine did not get better, and for a long time in that illness he offered thanks to the Great and Glorious God. They asked him, "Why dost thou return thanks?" He said, "Thanks for this,—Praise be to God! I am involved in a misfortune,—not in a sin."

## STANZA.

If that dear Friend puts me, the feeble one,† to death,  
Then say not that at that moment I should have any anxiety  
for my life.  
I would ask, 'From this poor slave what fault has proceeded,  
That He ‡ became displeased with me?' I have this sorrow  
(only).

## STORY XIII.

A Darwesh had a necessity: he stole a blanket from the house of a friend. The judge ordered, "Cut off his hand." The owner of the blanket interceded, saying, "I have forgiven him." (The judge) said, "By thy intercession I will not go beyond the limit of the law." He said thou hast spoken the truth; but whoever steals any thing out of a property bequeathed to religious purposes§, for him amputation does not appear necessary; for *the religious bequest is not owned*, and whatever is the property of the Darweshes is the legacy of the needy." To the judge this argument appeared sound, and he withheld his hand from him, and reprimanded him, saying, "Had the world become so narrow for thee, that thou

\* Here the word *tahammul* should be construed in its primitive sense, derived from *hamala* "he carried."

† زار *zār* is used here as an adjective, qualifying مرا *marā*.

‡ کو *ko* put for او *kū o* "that he."

§ A periphrasis of six words to denote *wakf*.

couldst not commit theft but in the house of such a friend?" He said, "My lord! hast thou not heard that they have said, 'Sweep\* the houses of friends, and do not knock at the door of enemies.'"

## COUPLET.

When thou art broken down with misfortune, do not yield  
thyself (*lit.* thy body) to wretchedness:  
Strip off the skin of the enemies,—the leathern garments of  
thy friends.

## STORY XIV.

A king asked a pious man, "Dost thou ever remember me?" He said, "Yes! when I forget the Great and Glorious God, I recollect thee."

## COUPLET.

That one runs in every direction whom† He drives away from  
His presence,  
And whom He invites, He does not make him run to the door  
of any body.

## STORY XV.

One of the pious men saw in a dream a king in Paradise, and a holy man in hell. He asked, "What is the cause of the exaltation‡ of this one, and the reason of the degradation‡ of that one?—for, I had thought just the reverse of it." A voice from heaven§ came, saying, "This king is in Paradise owing to his good intention towards the Darweshes, and this pious man is in hell on account of his association with kings."

## STANZA.

Of what use will thy coarse coat, and rosary, and patched  
garment be?  
Keep thyself free from unworthy actions.

\* Imperative of *ruftan* "to sweep."

† *kash* for *kāsh* "that to him."

‡ *darjāt* literally means "stages upwards (of Paradise)," and *daykāt* "stages downwards (of hell)."

§ A periphrasis of four words to express the word *nida*.

Thou hast no need of thy using a felt cap :\*

Possess (*lit.* remain in) the virtues of a Darwesh, and put on a Tartar cap.

### STORY XVI.

A Darwesh, with head and feet bare, accompanied us from Kūfah† with the caravan to Mecca.‡ I saw that he had no money§ with him. He went on walking pompously, and was saying,—

#### QUATRAIN.

“Neither am I mounted on a camel, nor am like a camel under a load;

I am no lord of subjects, nor am I the slave of a king.

I draw my breath happily, and I pass my life;

I have no present sorrows and past (*lit.* non-existing) anxieties.”

One, mounted on a camel, said to him, “O Darwesh! turn back, for, thou wilt perish from hardship.” He would not listen, and placed his feet in the wilderness, and went on. When we arrived at the palm-grove of the tribe of Mahmūd,|| Death overtook the rich man (*i. e.* the camel-rider). The Darwesh came up to his pillow, and said, “I did not die of hardship, and thou perished on a dromedary!”

#### COUPLET.

A person all night at the head of a sick man wept;

When the day dawned, he died, and the patient lived!

#### STANZA.

Alas! many a swift-paced horse broke down,

While the lame ass carried his life (safe) to the halting-place!

Often times¶ the healthy in the earth

They have interred, and the wounded have not died!

\* *كلأه بركي kulāh-i barkī* a kind of high-crowned cap made of felt, and woven of camel's hair.

† A city on the Euphrates four days' journey from Baghdād.

‡ Vide note † on page 17.

§ This word has not been given in any dictionary. Mr. Platts in his Vocabulary of the Gulistān says “any money,” “a single coin.”

|| *نخله بني محمود nakhla-i banī Maḥmūd* is the name of a resting-place for the pilgrims of Mecca, three days' journey from Kūfah.

¶ *باس bas* means “many a time.”



## STORY XVII.

A king sent for an ignorant devotee. The holy man thought, saying, "I will take some medicine, so that I may be weak : perhaps the good opinion which (the king) has of me may be high." They have related that he took some medicine. It was deadly poison. He died.

## STANZA.

He, whom I saw all kernel\* like the pistachio-nut,  
Was coat upon coat like an onion.  
The pious, whose faces are towards men,  
With their backs towards Mecca† perform prayers.

## VERSE.

As long as thou art the worshipper of ' Amr and Bīr and Zaid‡  
Do not seek for sincerity, for thou art (a mass of ) hypocrisy.  
When a slave knows his own God,  
It behoves him to know (none) but his God.

## STORY XVIII.

(Some robbers) in the land of Greece attacked§ a caravan, and carried off riches beyond conception. The merchants set up cries and lamentations. They invoked God and the Prophet as intercessors. It had no effect.

## COUPLET.

When the dark-minded thief became victorious,  
What anxiety has he for the cries of the caravan ?

Luḡmān,|| the philosopher, was in that caravan. One said to him, " Speak some words of wisdom (to the robbers),

\* i. e. "whom I considered a man of some substance."

† Vide note † on page 40.

‡ These are fictitious names expressive of worldliness, and similar to those in English law, John Doe and Richard Roe. This line, in other words, means "as long as thou art a worshipper of the world."

§ This meaning of زَدَن *zadan* should be added in the dictionaries.

|| Luḡmān was a celebrated Greek philosopher and moralist. He was a prophet also. God says in the Qorān:—لَقَدْ آتَيْنَا لُغْمَانَ الْحِكْمَةَ  
"and verily I have given to Luḡmān prophecy."

perhaps they might keep off their hands from our property. It would be a pity that so much riches should be lost." He said, "It would be a pity to speak word of wisdom to them."

## STANZA.

When into iron the rust has eaten,  
One can not remove the rust from it by a polisher.  
To the dark-minded what's the use in preaching advice?  
An iron nail will not penetrate a stone.

In the time of thy prosperity think of the distressed;  
For, the restoring of the hearts of the poor averts misfortune.  
When a beggar with weeping asks any thing of thee,  
Give it to him; or else, the tyrant takes it from thee by force.

## STORY XIX.

However much the most glorious Shaikh Abu-l Faraj Shams-ud-dīn bīn Jauzī\* (*the mercy of God be upon him!*) enjoined me to forsake music, and suggested seclusion and retirement, the prime of my youth was predominant, and lust and concupiscence were craving. Being helpless, I, in opposition to the advice of my preceptor, used to go a few steps, and from the music and society of the Darweshes to derive pleasure; and when the advice of my venerable old man came to my recollection, I used to say,—

## COUPLET.

"If the judge were to sit with us, he would spread out his hand  
(in rapture);  
If the superintendent of police drinks wine, he would hold the  
drunkard excused."

Till, one night, I entered into the assembly of a tribe, and saw among them a songster.

## COUPLET.

Thou wouldst say that his discordant tone would break the  
vein of life:  
More unpleasant was his voice than one's outcries at his father's  
death.

Sometimes the fingers of my companions were in their ears, and sometimes on their lips (signing him), "Be silent." Just as an Arab says,—

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\* He was the poet's teacher of science at the Nizāmiah College of Baghdad. He was born in A. H. 510, and died A. H. 597.

## VERSE.

"We are roused up to the sound of the songs on account of their sweetness ;  
But thou art a singer,—if thou art silent, we find it sweet."

## COUPLET.

Nobody finds pleasure in thy song,  
Except at the time of going when thou becomest silent.

## DISTICH.

When that lutanist\* began his song,  
I said to the master of the house,† "For God's sake !  
Put cotton into my ears that I may not hear ;  
Or, open the door for me that I may go out."

In short, out of regard to the Darweshes I agreed (to their wishes), and turned a whole night into day with much struggle, and said,—

## STANZA.

"The crier‡ raised his voice out of time ;  
He does not know how much of the night has passed.  
Ask the length of the night of my eyelashes ;  
For, sleep for a moment has not passed round my eyes."

In the morning, by way of "congratulation," I took out my turban from my head, and a *dīnār*§ from my belt, and placed them before the minstrel, and folded him in my embrace, and returned him many thanks. My friends saw that my inclination towards him was contrary to my habit, and laughed at the weakness (*lit.* levity) of my understanding. One amongst them let loose the tongue of opposition, and began to reproach me, saying, "Thou didst not do this act suited to the judgment of the wise ; for, thou gavest the tattered dress of holy men|| to such a songster as during his whole life has not had a single coin¶ into the palm of his hand, and a fragment of gold in his drum."

\* *بربط سرا* *barbat-sarā* = (*بربط* a Persian lute + *سرا* from *سراندن* to play on an instrument) = a lute-player.

† *کد خدا* *kad khudā* (*کت* for *کد* a house + *خدا* master).

‡ *موذن* *muazzan* "a crier who summons Muḥammadans to prayer."

§ Vide note † on page 15.

|| *مشائخ* *mashā,ikh* plu. of *شيخ* *shaiḥh* "a venerable old man."

¶ *دیرام* or *dirham* "a silver coin worth about two pence."

## DISTICH.

"Such a singer, may he be far from this happy mansion  
 Nobody ever saw him twice in one place.  
 Straight as the sound came from his mouth,  
 The hair of men stood on an end (*lit.* their bodies).  
 The birds of the balcony\* flew from the fear (of his song).  
 He distracted our brains, and split his own throat."

I said, "It is better that thou shouldst shorten the tongue of reproach; for, the great powers of this man have become manifest to me." He said, "Make me acquainted with them, too, so that we may likewise draw near him, and ask pardon for the joke which has been passed." I said, "It is for this reason that my most glorious preceptor repeatedly enjoined me to abandon music, and gave me ample advice, but it did not enter into my ear of acceptance; until this night when my auspicious fate and happy destiny guided me to this house. And through† this songster I have repented, saying, 'I shall never again for the rest of my life approach near music.'"

## STANZA.

A pleasant voice from a sweet palate, mouth and lips,  
 Whether it produces melody or not, charms the mind.  
 And if they be the musical modes of 'Ushshāk, and Nuhāvand  
 and 'Irāk,‡  
 From the wind-pipe of a contemptible minstrel they are disagreeable.

## STORY XX.

They asked the philosopher Luḡmān§, "From whom didst thou learn manners?" He said, "From the unmannerly; for, whatever in them appeared to my sight disagreeable, I abstained from it."

## STANZA.

They never say a word by way of sport,  
 From which one endowed with wisdom derives not instruction.  
 And if a hundred chapters of philosophy before a fool  
 Be read, it will appear to his ears as sport.

---

\*i. e. birds which sit on or about the balcony or eaves of houses, such as, sparrows, *maināḥ*, &c.

† *Lit.* "in the hand of this songster."

‡ Names of three musical notes.

§ Vide note || on page 58.

## STORY XXI.

They relate the story of a devout man, who, in one night, used to eat ten maunds of food, and stand in prayers till morning! A man of sanctity heard of this, and said, "Had he eaten half a loaf, and slept, he would have been more virtuous than this."

## STANZA.

Keep thy inside empty of food,  
So that thou mayst see the light of divine knowledge in it.  
Thou art void of wisdom, for the reason  
That thou art overfilled with food up to thy nose.

---

## STORY XXII.

The mercy of God placed for one lost in sin the lamp of grace in his way, so that he came into the circle of men ascertaining truth. By the blessing of the feet of the Darweshes, and the sincerity of their prayers, their evil qualities were converted into laudable ones. He withdrew (*lit.* shortened) his hand from lust and concupiscence, but the tongue of slanderers was lengthened with regard to him, saying, "He is (still) in his former habit, and his devotion and integrity are not worthy of reliance."\*

## COUPLET.

By means of excuses and penitence one *may* be exempted from  
the punishment of God,  
But it is not possible to escape the tongues of men.

He could not bear the force of the violence of their tongues, and carried the complaint of this matter before the superior of his order, and said, "In consequence of the virulence of the tongues of men I am in pain." The venerable old man wept, and said, "In what manner canst thou return thanks for this blessing, for thou art better than what they think of thee?"

---

\* *مَعُول* *mu'awwal* from *عَوَّلَ* 'awwal "any thing in which one places confidence." Hence "worthy of reliance."

## STANZA.

“How often wilt thou say, ‘That the evil-minded and the envious  
Are the seekers of the faults of me the poor one ?  
Sometimes to wish me evil they get up,  
Sometimes to shed my blood they sit down.’  
Be good, and let people call thee bad.  
Better than that thou shouldst be bad, and they call thee good.”

“But the good opinion of the great with regard to me is a  
perfection (by itself), and my manly qualities extremely im-  
perfect.\* It is proper (for me) to be in anxiety and in care.”

## COUPLET.

“Had I done those which I know,  
I should have been virtuous and pious.”

---

*Verily I conceal (myself) from the eyes of my neighbours,  
But God knoweth my secrets and public acts.*

## STANZA.

I shut the door on my own face against men,  
So that they may not expose my faults.  
What's the use of having the door shut ? The Knower of secrets  
Is One who is acquainted with what is hidden and manifest.

## STORY XXIII.

They asked one of the venerable old men of Syria, “What  
is the real nature of Sūfī-ism ?”† He said, “Previous to this  
they were a sect disturbed in appearance in the world, and  
collected in spirit ; and to-day they are people who in ap-  
pearance are collected, and in mind disturbed.”

## STANZA.

When at every moment the mind wanders from thee from one  
place to another,  
In‡ solitude thou shalt not see purity.  
And if thou hast rank, and wealth, and farm and merchandise,  
When thy heart is with God, thou art a sitter in retirement.

---

\* *Lit.* “my manly qualities are in the essence of failing.”

† Religion of a peculiar sect of Muḥammadan devotees who are  
said to be free-thinkers on matters of faith. They are called *Sūfīs*  
or “free-thinkers.”

‡ The preposition *andar* is redundant here.

## STORY XXIV.

I complained in the presence of one of the venerable men that, "Such an one had borne testimony to my misconduct." He said, "By thy virtues make him ashamed."

## STANZA.

"Be thou of good character, so that the evil-thinker  
May not have the power to speak ill of thee.  
When the tune of the harp is correct,  
How can it have its ears (*i. e.* screws) squeezed by the hand of  
the minstrel?"

---

## STORY XXV.

I remember that in a caravan I had travelled all night, and in the morning slept by the side of a desert. A distracted man, who was with us, took the way to the wilderness, and did not enjoy a moment's rest. When it was day, I said to him, "What was this state?" He said, "I saw the nightingales engaged in plaintive songs from the trees, and the partridges (screaming) in the mountains, and the frogs (croaking) in the water, and the beasts (roaring) in the desert." I reflected, saying, "It would not be manliness (on my part) that all (should be engaged) in celebrating the praise of God,\* and I asleep in carelessness."

## STANZA.

Last night towards morning a bird cried out;  
It robbed my sense, and patience, and power and reason.  
Of one of my sincere friends  
Perhaps my voice reached his ears.†  
He said, 'I could not have believed, that thee  
The voice of a bird would make thus bewildered.'  
I said, 'This is not the condition of human nature,  
—A bird reciting the praise of God, and I silent.'

---

\* تسييح *tasbîh* a periphrasis of five words. This is done by counting the beads of a rosary not more than a hundred, and repeating each time the word *subhân allâh*, "O Holy God!"

† This and the line above it will make sense if transposed while reading.

## STORY XXVI.

Once on a time in my journey to Arabia Petræa I was with a number of pious young men their intimate\* companion and fellow-traveller.\* Ever and anon they were chanting, and repeating mystic verses. There was a devout man who disbelieved the ways of the Darweshes, and was unacquainted with their sufferings. Until we arrived at the palm-grove of the tribe of Hilāl, a boy from the environs† of Arabia came out, and raised such a voice that he drew down the birds from the air. I saw the camel of the devotee prancing, and he threw the devout man, and took the way to the desert. I said, “O venerable old man! the song has made an impression on a brute, and it does not create any difference in thee!”

## STANZA.

Dost thou know what that morning nightingale told me?  
What sort of a man art thou thyself, who art ignorant of love?  
The camel at the song of the Arab is in ecstasy and joy,  
If thou hast no taste (for song), thou art a cross-tempered brute.

## VERSE.

*And at the time of the blowing of the furious wind over a  
pasture-ground,  
The branches of the balsam-tree bend,—not the firm rock.*

## DISTICH.

In His praise‡ every object thou seest is in rapture;  
That heart knows, which, in this secret, has ears.  
Not (only) the nightingale on the rose is chanting His praises,  
Nay§ every thorn in His praise is a tongue.

## STORY XXVII.

The period of the age of one of the kings of Arabia came to an end, and he had no successor. He made a will that, whoever, in the morning, enters at first into the city, they should place the royal crown on his head, and make over the

\* Literally “of the same breath,” and “same step.”

† Plural of ناحية *nāḥiya* “a territory.”

‡ ذکر *ziker* literally means, “repeating the names, attributes and praises of God.”

§ Here *كذلك* *kikh* is put for *بلکہ* *balke* “moreover.”



kingdom to him. It happened that the person who first came in was a beggar, who, during his whole life, had collected morsels (of food), and sewn rag upon rag. The pillars of state and the nobles\* of the court executed the will of the king, and gave up to him the keys† of the forts and treasures. For a time he governed the kingdom. Some of the pillars of state twisted their necks from his obedience, and the kings of the (surrounding) countries rose up on every side for contest, and arrayed their troops for resistance. In short, his troops and armies were drawn together (against him), and a portion of the remote quarters of his kingdom departed from his possession. The Darwesh at this was thus troubled and wounded at heart, when one of his old friends, who, in the state of his being a beggar, was his associate, returned from a journey. He found him in such a position, and said, "Thanks be to God! that thy high fortune has aided, and prosperity guided thee. Thy rose from the thorn,—thy thorn from thy feet‡ have come forth, until thou hast arrived at this dignity. *Verse in the Qorān:—' Verily along with distress (comes) ease.'*"

## COUPLET.

The bud sometimes blossoms, and sometimes withers :  
The tree sometimes is naked, and sometimes clothed.

He said, "O dear friend! condole with me,—there is no room for congratulation. When thou sawest me (last) I had anxiety for a loaf of bread, and to-day the cares of a world."

## DISTICH.

If the world be not (favorable), we are miserable :  
And if it be, our feet are bound with its affections.  
There is no misfortune more perplexing than this world  
For, we are (equally) distressed in mind, whether (the world)  
is or is not (attainable).

\* اعيان *ā'yān* "eyes" plu. of عين *'ain*.

† مفاتيح *mufātīḥ* plural of مفتاح *miftāḥ* "any instrument by which a door is opened." Hence a key.

‡ This sentence is thus freely and metaphorically rendered:—"The rose of thy good fortune has come forth from the thorn of adversity, and though it rankled thy feet before, it has at last been taken out by means of thy prosperity."

## STANZA.

If thou wantest riches, do not ask for any thing  
 But contentment, which is wealth easily obtained.  
 If a rich man should drop gold into (thy) lap,  
 Behold!\* that thou dost not look at his virtuous action.  
 From the wise I have often heard,—  
 The patience of the poor is better than the liberality of the rich.

## VERSE.

If Bahrām† should roast a wild ass,  
 It would not be equal to the leg of a locust from an ant.‡

## STORY XXVIII.

Abū Hurairah § (*may God be gracious to him!*) used every day to wait upon Muṣṭafā|| (*may the blessing and peace of God be upon him!*). One day, the Apostle (*on him be peace!*) said, “O Abū Hurairah! *visit me every other day,—thou wilt increase (for thyself) affection*, that is to say, do not come every day, so that friendship may increase.” A man of sanctity said, “With all the excellences which the sun has, I have not heard that any body regarded him as a friend, owing to this that (people) see him every day except in winter, when he is concealed. Hence he is beloved.”

## STANZA.

To go to visit men has no blame (in it);  
 But not so often that they should say, “Enough.”  
 If thou correctest (*lit. reproachest*) thyself,  
 Thou shalt not have to hear reproof from any body.

\* Here *U tā* means “behold!”

†Bahrām, the sixth Persian king of that name of the dynasty of the Sassanides. He was surnamed *گور gor* from his fondness for chasing the “wild ass.”

‡ *i. e.* a small gift from a poor person is equal to a large donation from a rich one.

§ Abū Hurairah was one of the companions of the Prophet. He was so very fond of a cat that the Prophet nick-named him, “The father of a cat.” His real name was ‘Abd-ur Raḥman.

|| “Chosen,” a name of Mahomet.

## STORY XXIX.

At a certain time from the society of my friends at Damascus disgust arose (in my mind). I placed my feet (*lit.* head) into the wilderness of the Holy Land (*i. e.* Jerusalem), and associated with the brutes, until at a time I became a prisoner in the hand of the Franks; and in the pit of Tripolis\* they engaged me with the Jews in the work of (digging) clay. One of the chief men of Aleppo, for there was a previous acquaintance between us, passed by, and recognized me. He said, "What state is this, and in what manner dost thou pass (thy time)?" I said,—

## STANZA.

"I fled from mankind into the mountains and deserts;  
For, except God, I had no engagement with another.  
Consider what would be my condition at that hour,  
When in the shed (*lit.* stall) of those who are not men I have  
to put up with."

## COUPLET.

(To have) our feet in chain before friends,  
Is better than being with strangers in a garden.

He took compassion on my circumstance, and with ten *dīnārs*† released me from the bondage of the Franks, and carried me with him to Aleppo. He had a daughter: he gave her to me in marriage with a portion of a hundred *dīnārs*. It happened that the girl was ill-natured and quarrelsome-looking: she used to disturb my happiness.

## DISTICH.

A bad woman in the house of a good man  
Has even in this world his hell.  
Beware! of a bad associate, beware!  
*And save us, O God! from the torments of the fire (of hell).*

She loosened her tongue of reviling, and used to say, "Art thou not he whom my father ransomed‡ with ten *dīnārs*?" I said, "Yes, with ten *dīnārs* he released me from the captivity of the Franks, and for a hundred *dīnārs* made me a prisoner into thy hands!"

\* This alludes to a city in Syria, and not to that in Barbary.

† Vide note † on page 15.

‡ *Lit.* "bought back."

## DISTICH.

I have heard that a great man,—a sheep  
 Set free from the mouth and claws of a wolf.  
 At the time of night he applied the knife to its throat.  
 The spirit of the sheep complained of him, saying,—  
 “From the claws of the wolf thou gottest me out;  
 When I saw, thou at last becamest my wolf!”

## STORY XXX.

One of the kings asked a religious man, who had a large family, “How dost thou pass thy precious time?” He said, “(I pass) the night in prayer, and the morning in supplicating for my necessities, and the whole day in the thought of my expenditures.” To the king the purport of the Darwesh’s hint became known. He commanded that they should fix sufficient means for his livelihood,\* in order that the burden of his family might be taken off from his mind.

## DISTICH.

O captive! whose feet are bound by (the cares of) a family,  
 Do not again think of ease.  
 The cares of thy children, and bread, and clothes and food,  
 Keep thee back from (adopting) the virtues of angels.†  
 The whole day I make this agreement,  
 That at night I shall be engaged with God.  
 At night when I settle myself down to prayer,‡  
 (I think) what in the morning shall my children eat?

## STORY XXXI.

One of the religious men was living in the desert, and eating the leaves of trees. The king, with a view to pay him a visit, went to him, and said, “If thou see it advisable, come into the city, so that I will prepare a house for thee, where a convenience for devotion better than this may be obtained, and others also by the blessing of thy prayers§ may be benefitted, and imitate the goodness of thy acts.” The devotee did not

\* Vide note § on page 16.

† ملكوت *malikūt* denotes “angels” as well as “the angelic world.”

‡ *Lit.* “at night when I tie the knot of prayer.”

§ Plural of نفس *nafas* “breath” or “word.”

agree to this word, and turned his face (from it.) One of the ministers of the king said, "In consideration of the wishes of the king it will be proper if thou comest for a few days into the city, and become acquainted with the nature of the place. Hence if the serenity of the time of you venerated ones suffer disturbance, the choice will be left (to thee)." The devotee gave his consent, and came into the city. They vacated for him the king's own summer-house. He found it a place heart-expanding and soul-refreshing.

## DISTICH.

Its red roses were like the cheeks of beauties,  
 Its spikenards resembled the curls of the beloved.  
 In like manner (they were safe) from the fear of severe\* cold,  
 (Just as) a nurse's baby (is safe from sin) not having as yet  
 drunk her milk.†

Forthwith (the king) sent a moon-faced slave-girl before him.

## VERSE.

She was such a hermit-seducing piece of the moon,—  
 An angel in form, and a peacock in gracefulness,  
 That, after seeing her, there would not be the appearance  
 Of patience in the bodies of pious men.

In like manner he despatched after her a slave, rare in beauty, and graceful in symmetry.

## STANZA.

*Men around him perished of thirst,  
 And he, a cup-bearer, sees but gives not to drink.  
 The eye by looking at him could not be satiated,  
 Just as a dropsical man from (seeing) the Euphrates.*

The devotee began to eat delicious food, and put on handsome robes, and to smell sweet-scented fruits,‡ and to look at the beauty of the slave-girl. And the wise have said, 'The

\* عجز 'ajūz five or according to some seven days of the winter-solstice. Hence it means here "severe cold," and is equivalent to the "*chille kā jārā*" of the Hindūstānis.

† It is our belief that as long as the baby does not taste the milk of its mother or nurse, so long it is considered free from worldly sins. Hence those roses and hyacinths of the garden were safe from the severity of cold, just as a new-born babe is free from worldly sins.

‡ Plural of فاكهة *fākīha* "a fruit."

ringlets of the beautiful are the fetters of reason, and a snare for a shrewd bird.'

## VERSE.

In the desire of (performing) thy work, I have done away with  
my mind and religion notwithstanding my wisdom;  
A shrewd bird I am in truth to-day,—thou a snare.

In short, the happiness \* of the time of the devotee came to decay.

## STANZA.

Whoever belongs to (the class of) a theologian, and a spiritual  
guide, and a disciple,  
And to the orators of pure mind,  
When into this mean world he has come down,  
He remained (entangled) in honey like flies.

Once, the king felt a desire to see him. He beheld the devotee altered in appearance from what he was at first, † and had turned out rosy and white (in color), and become plump, and put on a fine robe, and was reclining on a pillow of brocade, and a fairy-formed slave with a fan of peacock's (feathers) standing at his head. He rejoiced at the state of his prosperity (*lit.* tranquillity), and sat down (near him). In every subject of conversation he joined, until at the end of his recital, he said, "In the world I hold as friends these two classes,—the devout and the learned men." ‡ The philosophical § experienced vizier was present. He said, "O lord! the right of friendship is this that thou shouldst do good to both these classes. To the learned give gold that they may study, and to the devout do not give any thing so that they may not abstain from their devotion."

## STANZA.

For a lady good-looking and fair-faced,  
Painting and embellishment and turquoise ring are not necessary.||  
For a Darwesh of good nature and happy disposition,  
The bread of an inn, ¶ and scraps of beggary are not necessary.

\* دولت *daulat* also means "happiness."

† *Lit.* "changed from his first countenance."

‡ زاهد *zuhhād* plu. of زاهد *zāhid* and علماء *'ulamā* plu. of عالم *'ālim*.

§ فيلسوف *failsūf* the Arabicised form of the Greek word *philosophia* from *philos* "loving" and *sophia* "wisdom."

|| *Lit.* "say be it not."

¶ *i. e.* "of charity."

## STORY XXXII.

Conformably to this speech (as described above). An affair of importance occurred to a king. He said, "If the execution of this business be in accordance with my wishes, I will give as alms so many coins \* to devotees. When his want was satisfied (*lit.* came out), and the anxiety of his mind was removed, the fulfilment of his vow, according to the conditions, became incumbent (on him). To one of his especial slaves he gave a bag of money that he might distribute it among devotees. They say that the slave was shrewd. He wandered about the whole day, and returned at the time of night, and placed the coins before the king, and said, "However much I searched for the devotees, I could not find them." The king said, "What a story is this? What I know of there are a hundred devotees in this city." He said, "O lord! he who is a devotee takes not gold, and he that takes gold is not a devotee." The king laughed, and said to his courtiers, "However much I have my good intentions and confidence† in behalf of this body, so much this wanton-eyed one bears enmity and dislike to them;—and he has reason on his side."

## COUPLET.

A devotee who took a *diram* and *dinār* ‡ (leave him, and)  
Procure another more religious than he.

## STORY XXXIII.

They asked a profoundly learned man, "What dost thou say about bread given for pious purposes?"§ He said, "if they take it for the composure of their minds, and for more leisure for devotion, it is lawful: but if they sit down in a body for the sake of bread, it is unlawful."

## COUPLET.

Men of piety have taken|| bread for the sake of (enjoying)  
religious retirement,—  
Not the corner of devotion for the sake of bread.

\* Vide note ¶ on page 60.

† This is the nearest approach to the meaning of اقرار *ikrār* in this place.

‡ Vide notes ¶ and † on pages 60 and 15 respectively.

§ A periphrasis of five words to express نان وقف *nān i wakf*.

|| The nominative to گرفته اند is صاحب دنان in the second line.

## STORY XXXIV.

A Darwesh came to a place where the master of that house was of a kind disposition. A number of learned men in his (*i. e.* the master's) company were each uttering a joke and pleasantry. The Darwesh had traversed the road of the desert, and become tired, and eaten nothing. One amongst them said by way of jest, "Thou oughtest also to say something." He said, "Like the rest, I have no learning and eloquence, and I have read nothing, be content with one couplet from me." All with eagerness cried, "Say on." He said,—

## VERSE.

"I, a hungry man, (seated) over-against a table with food,  
Am like a bachelor at the door of the bath for women."

The friends (of the assembly) perceived the excess of his humility, and brought the table-cloth before him. The lord of the feast said, "O friend! wait a while, for my servants are preparing roasted minced meat." The Darwesh raised his head, and said,—

## COUPLET.

Tell them,—let there be no roasted minced meat on my table-cloth;  
For, to the knocked up plain bread is pounded meat.\*

## STORY XXXV.

A disciple said to his spiritual guide, "What shall I do? For, by people I am harassed,—inasmuch as they come to visit me, and my time by their coming and going† is disturbed." He said, "Those who are poor give them a loan, and those who are rich, ask something from them, so that they will not turn round thee again."

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\* Here is a play upon the word **کوفته** *kofta*, meaning "one knocked up," and "minced meat."

† This meaning of **تورد** *taraddud* should be added in the dictionaries. See *Sharah-i Gulistān in Hindūstānī*.



## COUPLET.

If a beggar becomes the leader of the army of True Faith,  
The infidel through fear of his expecting (something) would  
go to the gate of China.\*

## STORY XXXVI.

A theologian said to his father, "Not any of those flowery speeches of the orators makes any impression on me, for this reason that I do not see their actions correspond with their preaching."

## DISTICH.

They teach people the abandoning of the world;  
They themselves hoard up silver and grain.  
A learned man, who has talk only,†  
When he speaks, does not attract the heart of any one.  
He neither becomes an asserter of truth nor a wise man,  
But a quadruped‡ with several books on it.  
That man is learned who does no evil:  
Neither does he preach to the people, nor does he himself do  
(the same).

*'Dost thou command mankind to their being pious, and thou  
forgettest thyself?*

## COUPLET.

A learned man, who indulges in pleasure, and in the pampering of his body,  
Is himself lost:—whom will he guide?

The father said, "O son! solely on account of this vain fancy, thou oughtest not to turn thy face from the instruc-

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\* i. e. "To the remotest corner of the world." The Arabs and Persians believed that China was at the extremity of the world, as is evident from this saying of the Prophet:—*أَطْلُبُوا الْعِلْمَ لَوْ كَانَ بِالْسِّينِ*

'Acquire knowledge if it be in China.'

† *Lit.* "A learned man who has preaching and enough."

‡ Here is a play upon the word *chār-pāi*, meaning "a quadruped" and "a bedstead." With the latter sense can be made, but rather far-fetched, namely, "he is neither wise nor prudent, but he is like a bedstead having some books on it."

tions of good counsellors, and to take the road of folly, and to impute error to the learned, and to be in search of an uncorrupt learned man, and to remain excluded from the advantages of learning, like that blind man, who, at night, fell into the mire, and was saying, 'O Musalmāns! put at least a lamp over against my way.' A whorish woman exclaimed from a window, 'Thou who canst not see a lamp, what wilt thou see with a lamp?' In like manner, the society of preachers resembles the ware-houses of cloth-dealers, where, until thou givest money, thou canst not take goods, and here until thou bringest good intentions, thou canst not carry felicity."

## STANZA.

Listen to the sayings of the learned with the ear of thy soul,  
Although his actions correspond (*lit.* remain) not with his words.  
Whatever the opponent says is wrong.  
How can one asleep awaken the sleeper?  
It behoves man to receive (instruction) within his ear,  
Although the advice be written on a wall.

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A man of sanctity came to a college from a monastery,  
He broke the bond of the society of the men of religion.  
I said, "Between a learned and devout man what difference lies,  
That thou preferred this sect to that?"  
He said, "That (devotee) takes out his own blanket from the waves,  
And this (learned man) tries that he may save the drowned."†

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## STORY XXXVII.

A certain one on the high road was sleeping intoxicated, and the reins of his self-control had escaped from his hand. A devotee passed by him, and beheld his disgusting‡ plight. When he raised his head from the sleep of intoxication, he said, "*When they pass by a folly, they pass by it compassionately.*"

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\* i. e. "To receive instruction with attention."

† These two last lines mean that the devotee looks after his own class of men only, while the learned man lends a helping hand to those who wish to be benefitted by his instruction.

‡ مستقبیح *mustakbah* derived from قبیح *kubh* "baseness."

## STANZA.

Do not turn, O pious man! thy face from a sinner.  
 With forgiveness look at him.  
 If I am ungentlemanly in my deed,  
 Dost thou like gentlemen pass by me.

## STORY XXXVIII.

A company of dissolute fellows came out in enmity and opposition to Darweshes, and used improper words, and beat a Darwesh. Through inability (to bear it) he laid his complaints before the chief of his order, saying, "Such a state has befallen me." He said, "O my son! the patched robe of Darweshes is the garment of resignation. Whoever in this dress cannot endure despair is a pretender, and the patched raiment is unlawful for him."

## STANZA.

If thou receivest an injury bear up with it,  
 For, by forgiveness thou mayst be exempt from sins.  
 O brother! since our end is into dust,  
 Be humble before thou goest to the dust.\*

## COUPLET.

A large river does not become muddy by a stone:  
 A holy man, who takes offence, is as yet but shallow water.

## STORY XXXIX.

## (IN VERSE.)

Listen to this story, that in Baghdād,  
 There arose a dispute between a Flag and a Curtain.  
 The Flag, through the fatigue of the road, and the dust of the  
 march (*lit.* stirrup),  
 Addressed the Curtain by way of anger—  
 "I and thou are both fellow-servants,  
 —Slaves of the court of the Sultān.  
 I, from my service, have never rested for a moment;  
 In time and out of time I have been on a journey.  
 Thou hast neither experienced trouble, nor (stormed) a fort,  
 Nor (endured the hardships of) the desert, and the road, and  
 the dust.

My feet in enterprise are forward ;  
 Then why is thy dignity (*lit.* nearness) greater (than mine) ?  
 Thou art near the moon-faced slaves,  
 (And) with jasmine-scented handmaids.  
 I have fallen into the hands of servants ;  
 My feet tired in journey, and I am wandering about."  
 (The Curtain) said, " I place my head on the threshold,—  
 Not like thee do I hold up my head on the sky.  
 Whoever foolishly exalts his neck,  
 Hurls himself down headlong."  
 Sa'di is lying down free :  
 No one comes to fight with the fallen.

---

## STORY XL.

One of the men of sanctity saw an athlete enraged and infuriated. He asked (the people), "What is the matter with him?" They said, "A certain man has abused him." He said, "This mean one can lift a stone of a thousand maunds' weight, and cannot muster up strength (to bear) a single word."

## STANZA.

Give up thy boast of the strength of thy fist and pretensions  
 to manliness !  
 One subject to his mean spirit,—what (matters it if he be)  
 either a man or a woman ?  
 If it be possible for thee,\* make a mouth sweet :  
 It is not manliness that thou shouldst strike with thy fist on  
 the mouth (of another).

---

If one himself can tear the forehead (*i. e.* brains) of an elephant,  
 He (still) is not a man, who has no humanity in him.  
 The children of Adam have their natural shape from the dust :  
 If one is not humble, he is not a man.

---

## STORY XLI.

A theologian had a daughter extremely ugly-faced. She had reached the age (*lit.* limit) of womanhood ; and notwithstanding her considerable dowry and riches, no one showed any inclination to marry her.

---

*Lit.* "If to thee by hand it can come out."

## COUPLET.

Damask, silk, and brocade will appear inelegant,  
When placed on an ugly bride.

In short, they fastened the knot of her marriage with a blind man. On that day a physician had come from Ceylon, who could restore the eyes of the blind to sight.\* They said to the theologian, "Why dost thou not cure the eyes of thy son-in-law?" He said, "I am afraid that he would be possessed of sight, and divorce my daughter."

## HEMISTICH.

Better that an ugly-faced woman's husband should be blind.

## STORY XLII.

They asked a great man as to the character of the Brothers of Purity.† He said, "The lowest (of their virtues) is that they hold the wishes of the hearts of their friends superior to their own affairs. And the wise have remarked, 'A brother, who is after his own plans, is neither a brother nor a relative.'‡"

## COUPLET.

If thy fellow-traveller makes haste, he is not thy companion :  
Do not attach thy mind to anybody, who is not united in heart to thee.

When in a kinsman there be not honesty and piety,  
It is better to cut off kindly feeling than (have) friendship with our relatives.

I remember that one of the opponents objected to my wording of this couplet, and said, "God Most High, in His Glorious sayings § hath forbidden to cut off kindly feelings, and enjoined friendship with relatives.|| And what thou

\* *Lit.* "Who used to make the eyes of the blind bright."

† *i. e.* The sect of the Sūfis, or "free-thinkers."

‡ A play upon the word خوش *khwesh*, meaning "self" as well as "a relative."

§ *i. e.* The Qorān.

|| ذوالقربى *zu-l-kurbā* "possessed of relationship."

sayest is contradictory to that." I said, "Thou hast erred, for, it is in accordance with the Qorān,—*Even if they both (i. e. the parents) strive to make thee associate with me that of which thou hast no knowledge, then obey them not.*?"

## COUPLET.

A thousand relatives, who may be strangers to God,  
Should be sacrificed for one strange person, who may be His friend.

---

## STORY XLIII.

(IN VERSE.)

A witty old man at Baghdād  
Gave his daughter (in marriage) to a cobbler.  
The stony-hearted manikin so bit  
The lip of the girl that blood trickled down from it.  
In the morning the father saw her so :  
He went to the son-in-law, and asked him,  
"O thou mean fellow! what sort of teeth are these?  
How often didst thou bite her lip?—it is not leather!"  
I\* did not utter this speech in jest:  
Leave off pleasantry, and out of it take what is good †  
When a bad habit has implanted itself in one's nature,  
It will not depart from his hand (*i. e.* body) except at the  
time of his death.

---

## STORY XLIV.

A king regarded with an eye of contempt a number of Darweshes. One of them knew it through his penetration. He said, "We in this world are inferior to thee in troops, ‡ and happier (than thee) in pleasure; and in death thy equals, and at the Resurrection, if it please God, better (than thee)."

## DISTICH.

If a conqueror of kingdoms be fortunate,  
And if a Darwesh be in need of bread,

\* The pronoun *I* refers to the poet, and not to the witty old man.

† The proper meaning of *jidd*, as given in the dictionaries, will not be applicable here. I have adopted the meaning given in the Sharāh, which is quite appropriate in this place.

‡ *i. e.* "Military grandeur."

At that time when this (Darwesh) and that (king) shall die,  
They will not carry more from this world than their winding-  
sheets.

When thou wishest to pack up the baggage of this kingdom  
(*i. e.* this world),  
Mendicity is better than sovereignty.\*

"The exterior of Darweshes is a patched garment, and shaven head (*lit.* hair), and in reality their minds are alive, and passions dead, *i. e.* subdued."†

#### STANZA.

He is not one who would sit with the view of (advancing) his  
pretensions against men,  
And, if they oppose him, would rise up in strife.  
For, if from a mountain a mill-stone should roll down,  
He is not a saint who gets out of the way of the stone.

"The course (of the life) of Darweshes is in remembering and thanking (God), and in giving alms, and serving Him, and in being content, and in acknowledging one God, and in relying (upon Him), and in resignation and patience. Whoever is characterized with these qualities, is, in fact, a Darwesh, though (dressed) in a cloak. But a vagabond,—a prayerless fellow,—a sensualist,—a voluptuary,—who turns days into nights in the thought of his lust, and changes nights into days in the sleep of carelessness,—eats whatever comes in his way, and says whatever is produced on his tongue, is an atheist, though in a Darwesh's habit."

#### STANZA.

O thou! whose inside is void of piety,  
While on the outside thou possessest the robe of hypocrisy.  
Put aside thy curtain of seven colors,‡  
Thou who hast a coarse mat in thy house!

\* *i. e.* "The beggar will depart lighter and happier than the king."

† Or borrowing the Biblical phrase, "They are alive in the spirit, and dead in the flesh."

‡ *i. e.* "Put aside thy outward show." In Persia every rich man hangs a curtain of this kind at the door of his house.

## DISTICH.

I saw some nosegays of fresh roses  
 On a dome, fastened with grass.  
 I said, "What is this worthless grass  
 That it should also sit in the line of roses?"  
 The grass wept, and said, "Be silent!  
 Friendship\* does not forget (one's) kindness.  
 Although I have not beauty, and color and odour,  
 Am I not, at least, the grass of His garden?"  
 If I am worthless, or if I am worthy,  
 I have hopes in the kindness of God.†  
 I am the servant of the presence of the Bounteous One;  
 I am reared by His everlasting‡ bounties.  
 Notwithstanding that § I have no capital,  
 I do not (also) possess the stock of (shewing) obedience.  
 He knows the remedy for the affairs of His slave,  
 When no means are left.  
 It is the custom that masters of slaves||  
 Should liberate their old slaves.  
 O Great God! the Adorner of the universe!  
 Forgive thy old slave.  
 O Sa'di! take the road to the temple¶ of resignation.  
 O man of God! accept the path of God.  
 That man is unfortunate, who turns away his head  
 From this door; for, he will not find another door."

\* *Lit.* "Society or social intercourse." The nominative to the verb *farāmūsh na kunad* is *shubhat*.

† This line if put in prose will run thus:—

مرا آئید لطف است از خداوند

‡ *قدیم kadīm* is used here in its primitive sense, meaning, "without beginning or end."

§ *با آنکه bā ān kih* means "notwithstanding that."

|| When a person purchases a slave from the owner, a document is given to him in writing. Hence "a slave-purchaser" is called *mālik-i tahrīr*. If the slave behaved well with his master, he was not only set at liberty, but was rewarded in his old age.

¶ By the figure metonymy the word *کعبه k'abah* is put here for "a temple."



## STORY XLV.

They asked a philosopher, "Between liberality and courage which is better?" He asked, "He who has liberality has no need of courage."

## DISTICH.

It is written on the tomb of Bahrām Gur,\*  
 'That the hand of generosity is better than the arm of strength.  
 We have conquered the world by means of valour and strength,  
 But we could not carry it with us to the grave.'

## STANZA.

Hātim Tāi† did not exist; but till eternity  
 His exalted name remained famous for virtue.  
 Set apart in alms thy riches; for the exuberant (leaves) of  
 the vine,‡  
 When the gardener cuts it off, give more grapes.

\* Vide note † on page 67.

† An Arab chief. He was the son of 'Abdallah bin Sa'd Tāi. He was born in Yemen in Arabia Felix, and lived some time in the 6th century before the advent of our Prophet. On account of his uncommon generosity, his name has become proverbial to this day.

‡ **فضله** *fuzla* literally means "leavings." Hence **فضله زج** *fuzla-i-raz* denotes "the overgrown or superfluous tendrils and leaves of the vine."

### CHAPTER III. ON THE EXCELLENCE OF CONTENTMENT.

#### STORY I.

A mendicant from the West was thus saying in the line of the cloth-merchants of Aleppo, "O masters of wealth! if you had justice, and we contentment, the custom of begging would have been done away with from the world."

#### STANZA.

O contentment! make me rich;  
For, without thee, there is no wealth.  
The corner of patience is the choice of Luḡmān.\*  
He, who has no patience, has no wisdom.

#### STORY II.

There were two sons of a nobleman in Egypt. One studied science, and the other amassed wealth. This one † (*i. e.* the former) became the most learned man of his time, and that one (*i. e.* the latter) king of Egypt.‡ The rich man then with an eye of contempt looked on that poor man, and said, "I have arrived at sovereignty,—thou, as before, hast continued in poverty." He said, "O brother! I ought to return thanks to God Most High; for I have found the heritage of the prophets, that is to say, knowledge; and thou the inheritance of Pharaoh, *i. e.*, the kingdom of Egypt."

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\* Vide note || on page 58. For an example of the patience of Luḡmān, the reader is referred to his story in the 'Iqd-i Manzūm, Chap. IV. p. 71.

‡ It would have been better had this *این* *in* been substituted for *آن* *ān*, and *vicé versâ*. The pronoun *این* implies "nearness" and *آن* "remoteness."

‡ It is evident from the *سورة يوسف* *sūra-i Yūsuf* in the Qorān that this title was formerly given to the "Prime Minister" of Egypt. It afterwards came to be applied to the "King" of that country.

## DISTICH.

I am that ant whom they tread under their feet ;  
 I am not a hornet that they should cry on account of my sting.  
 How can I return thanks for this bounty ?  
 For, I have not the power of oppressing people.

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## STORY III.

They relate the story of a pugilist, who, on account of his adverse fortune, had uttered complaints, and, through poverty, was reduced to great straits. He brought his complaint before his father, and asked his permission, saying, " I have an intention to travel,—perhaps by the strength of my arm I may bring my object within my grasp."

## COUPLET.

Talents and skill are wasted as long as they do not show them:  
 (People) put aloes on fire, and rub musk.\*

The father said, " O son ! dismiss this absurd fancy from thy head, and draw the feet of contentment under the skirt of safety ; for the sages have remarked,—' Wealth is not (to be gained) by striving,—its remedy is to become less excited for it.' "

## COUPLET.

No one can seize the skirt of wealth by force :  
 It is an useless attempt (to apply) collyrium to the eye-brows  
 of the blind.†

---

If every hair of thy head possesses two hundred accomplishments,  
 Thy skill will be of no use when fortune becomes bad.

---

What can an unfortunate‡ powerful man do ?  
 The arm of fate is better than a strong arm.

The son said, " O father ! the advantages of travelling are

\* If you put aloes on fire and rub musk, you smell their scent, otherwise, you don't.

† *i. e.*, With a view to give lustre to his eye-sight.

‡ *Lit.* " Inverted fortune."

manifest, and its returns\* (*i. e.*, fruits) incalculable,—such as,† the cheerfulness of the mind, and the acquiring of advantages, and the seeing of wonders, and the hearing of marvels, and the viewing of cities, and the keeping close with intimate friends,‡ and the acquisition of honor and learning and manners, and the increase of wealth and power, and the acquaintance with friends, and the experience of the times : as they have said,—

## STANZA.

“As long as thou stickest close§ to thy shop-room,  
Never, O inexperienced one! wilt thou become a man.  
Go, stroll about in the world,  
Before that day when thou goest from the world.”

The father said, “O son! the advantages of travelling in the manner thou hast described are numerous, but they are secured to five classes. *Firstly*.—A merchant, who, notwithstanding his riches and power, and slaves and heart-attracting handmaids, and servants active and smart, who every day is at a halting-place, and every night in a city, and every moment in a place of recreation, becomes the enjoyer of the luxuries of the world.”

## STANZA.

The rich man in the mountain and plain and in the desert is  
not a stranger,  
Wherever he went, he pitched his tents, and made his sleeping-  
place.  
And he, who has not the power to gain|| the desired object of  
this world,  
Is in his own native land a stranger and unknown.

“*Secondly*.—A learned man, whom, on account of his sweet speech and well-seasoned discourse, and power of eloquence and stock of oratory, wherever he goes, all come forward to serve, and wherever he sits, they do him honor.”

## STANZA.

The presence of a wise man is like gold, and pure gold;  
For wherever he goes they know his value and worth.

\* عوائد 'awā'id plu. of عائده ā'idah “returning.”

† از az means also, “such as.” Vide Platt's Vocabulary of the Gulistān.

‡ خلان *khullān* plu. of خليل *khālil* “a friend.”

§ گروي *giravī* 2nd person sing. of the verb گردیدن *girvīdan*, “to stick close.” Mr. F. Johnson does not give this meaning.

|| A periphrasis of three words to denote *dast-ras*.

The foolish son of a great man resembles\* leather money,†  
Which in a strange country (people) will take for nothing.

“*Thirdly.*—A beautiful person, for whose society the hearts of good men feel an inclination; as the sages have remarked, ‘A little beauty is better than much wealth, and a handsome face is the salve for wounded hearts, and the key of closed doors.’ Hence they consider his society as a fortunate circumstance, and regard waiting upon him as a favor.”

## STANZA.

A beautiful person, wherever he goes, finds honor and respect;  
Although his own father and mother turn him out with anger.  
I saw a peacock’s feather in the leaves of the Books.‡  
I said, ‘I find this honor of thine more than thy worth.’  
It said, ‘Silence! whoever possesses beauty,  
Wherever he puts his feet, they fold their hands before him.’

## VERSE.

When in the son there be an agreeable disposition and fascinating manner,  
There is no fear if his father be estranged from him.  
He is a gem; tell him not to remain in the midst of a shell:  
Of a rare pearl everybody becomes the purchaser.

“*Fourthly.*—A sweet-voiced one, who, with his David-like throat, arrests the water from flowing, and the birds from flying. Hence, by means of this excellence, he captivates the hearts of people, and spiritual persons shew a strong desire for his society.”

## VERSE.

*And my ear (is inclined) to the beauty of the songs;  
Who is that one who handles the strings?*

## STANZA.

How delightful is a tender and plaintive voice  
To the ears of companions intoxicated by the morning draught!  
Better than a beautiful face is a sweet voice;  
For, that is delightful to the senses, and this, food for the soul.

\* ماند *mānd* the aorist of مانستن *mānistan* “to resemble.”

† شہروا *shah-rawā* “leather money,” issued probably by a despotic king named Shah-rawā in his own kingdom only.

‡ مصحف *maṣḥaf* plu. of مصحف *maṣḥaf* “a book.” Hence the Qorān. Peacock’s feathers are generally placed within the leaves of the Qorān for the sake of beauty.

“*Fifthly*.—An artizan, who, by the labour of his arm, gains his livelihood, so that his honor for the sake of bread may not be lost (*lit.* scattered) : as the wise have said,—

## STANZA.

‘If, in poverty, (a patcher) goes from his own city,  
He (*i. e.*, the patcher) does not undergo trouble and hardship.  
But if (the king of Nimroz)\* falls from royalty into ruin,  
He (*i. e.*, the king) sleeps hungry.

“Such qualities as I have described are, in travel, the means of consolation to the mind, and the cause of the essence of pleasure. And he who is destitute (*lit.* portionless) of the whole of these, goes with absurd fancies to the world, and nobody any more utters his name and address, nor hears them.”

## STANZA.

Whoever, against whom the revolutions of the world rose up  
in enmity,  
Time leads him to that which is not right.  
A pigeon who again is not to see its nest,  
Fate carries it in the direction of the grain and trap.

The son said, “O father ! how shall I act in opposition to the saying of the wise, who have remarked, ‘Although the daily food is distributed (to every one), yet in the means of acquiring it (some sort of) connection is obligatory ; and although misfortune is decreed, against its doors of entrance caution is necessary.’”

## STANZA.

Although our daily food comes to us without doubt,  
It is the duty of reason to seek for it at every door.  
Although nobody shall die unpredestined,  
Do not go into the mouths of dragons.

“In the state in which I am, I could fight with a furious elephant, and grapple† with a fierce lion. Hence it is advisable that I should travel ; for, more than this, I have not the power to suffer poverty.”

## STANZA.

When a man falls from his place and position,  
What has he further to concern himself about?—the whole world is his place.

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\* Nimroz comprises the eastern parts of Persia and Mekran.

† *Lit.* “To throw down the hand with expanded fingers.”

Every night a rich man goes to a house;  
 Wherever night overtakes the poor man that is his house.  
 The man of God is not a stranger to the east or to the west :  
 Wherever he goes, all the countries of God are his."

Having said thus, he dismissed his father, and asked his blessing, and set out, and said within himself,—

COUPLET.

"The man of worth, when his fortune is not favorable,\*  
 Goes to a place where they do not know the name of him."†

(He travelled) until he arrived at the bank of a river, whose stones by its violence dashed against stones, and whose loud noise went several leagues.

•  
 COUPLET.

So formidable was the river that water-fowls were not safe in it.  
 The smallest of its waves would carry a mill-stone from its shore.

He saw a number of people, each of whom was sitting with a small piece of money in a ferry-boat.‡ The hand of payment of the youth was closed: he loosened the tongue of flattery. However much he supplicated, they did not befriend him. The unkind boatman turned away from him with laughter, and said,—

COUPLET.

"Without gold thou canst not commit violence on anybody;  
 If thou hast gold, thou shalt not stand in need of strength.  
 Gold thou hast not,—thou canst not by force cross the river.  
 Of what avail is the strength of ten men?—bring the gold of one man."

The young man, on account of the taunting of the boatman, was enraged at heart. He wished that he should revenge himself upon him. The boat had gone: he gave a shout, saying, "If thou wilt be content with this garment I have put on, I will not grudge it." The boatman coveted the robe, and turned the vessel round.

COUPLET.

Avarice sews up the eyes of the wise;  
 Avarice drags the bird and fish into the trap.

\* بکام *ba kām* "to his desire."

† Vide note † on page 56.

‡ مفر *mi'bar* "a ferry-boat." مفر *ma'bar* "a pass," "a ferry."

As soon as the hand of the youth reached the beard and collar of the boatman he drew him towards him, and belabored him without any regard. His comrades came out of the boat, so that they may render him help. They met with rough treatment,—they turned their backs. Except this they knew of no other means than that they should be inclined to (make) peace, and with regard to the passage-money let him off.\*

## DISTICH.

When thou seest fighting, shew forbearance;  
For gentleness† closes the door of contention.  
Shew kindness wherever thou seest strife;  
A sharp sword does not cut soft raw silk.  
With sweet words, and kindness and cheerfulness,  
Thou art able to drag an elephant with a hair.

By way of apology for the past they fell at his feet, and bestowed a few kisses with hypocrisy on his head and eyes, and brought him into the boat, and set off, until they arrived at a pillar which belonged to a Grecian building, standing in water. The pilot said, "The boat has received an injury: let one of you, who is most powerful, get upon this pillar, and lay hold of the hawser‡ of the boat, so that we may pass by this building." The youth, in the pride of valour which he imagined he possessed,§ did not think of his enemy whose heart was offended, nor acted up to the saying of the wise, who have remarked, 'To whomsoever thou gavest pain, if after that thou conferest on him a hundred ease, rest not safe against the revenge of that (one pain); for, although the point of an arrow comes out of the wound, its pain remains in the mind.'

## COUPLET.

How well spake Yaktāsh to Khailtāsh ! ||  
'When thou hurtest thy enemy, rest not safe.'

## STANZA.

Do not remain safe; for, thou (too) wilt be distressed in mind,  
When from thy hand a heart suffers distress.  
Fling not a stone against the walls of a castle,  
For it may happen that a stone from the fortress may fall  
(on thee).

\* مسامحت *musāmahat* means literally, "negligence," "connivance."

† سهلي *sahli* has not been given in the dictionaries.

‡ The Persian dictionaries do not give خرطوم کشتي *khartūm i kashtī*.

§ *Lit.* "he had in his head."

|| Names of two athletes.



As soon as he had twisted the rope of the boat round his fore-arm, and went to the top of the pillar, the boatman caused the cord to be torn off from his hand, and drove forward the vessel. The helpless fellow remained astounded. For two days he suffered misfortunes and troubles. On the third day sleep seized him by the collar, and threw him into the water. After another night and day he was cast on the shore,—of his life a spark had just remained. He began to eat the leaves of trees, and to pull up the roots of grass, until he regained a little amount of his strength. He placed his feet (*lit.* head) into the wilderness, and went on until he was weakened by thirst. He arrived at the edge of a well, where a number of people had assembled round it, and were drinking a draught of water for a small piece of money.\* The youth had nothing (with him). However much he did ask for (water), and expressed his helplessness, they had no pity on him. (The youth) extended the hand of violence: (the water) could not be obtained. He knocked down several of them. The men assaulted him, and beat him mercilessly. He became wounded.

## STANZA.

When gnats become numerous they strike down an elephant,  
Notwithstanding all the strength and severity he possesses.  
When the ants are in league together,  
They tear off† the skin of a fierce lion.

By reason of necessity he fell in with the rear of a caravan, and proceeded. At the time of night they arrived at a place which was full of danger on account of robbers. He saw that trembling had seized the limbs of the people of the caravan, and that they had made up their minds to be killed. (The youth) said, "Have no anxiety, for, I am one amongst this (caravan) who can answer for fifty men, and let other youthful persons assist me also." The hearts of the men of the caravan were encouraged by his boasting, and they felt pleased with his company, and with food and water rendered him suitable help. The fire of the young man's stomach had been in a blaze, and the reins of control (*lit.* power) had dropped from his hands. He ate several morsels with a longing

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\* A periphrasis of four words to denote پشیز *pashîz*.

† The aorist of درانیدن *darānīdan*, "to tear off."

appetite,\* and drank afterwards some gulps† of water, till his inner demon (*i. e.* hunger) reposed, and slumber overtook him, and he slept. There was an old experienced man in the caravan. He said, "O my friends! I am more afraid of this guard of your's than of the robbers. As (for instance) they tell a story, that an Arab had hoarded a few *dirhams*:‡ at night owing to his anxiety of the thieves he never slept alone in the house. He therefore called one of his friends in his presence, so that the fear of loneliness he might dispel by the sight of him. Some nights (the friend) remained in his company: as soon as he got acquainted with his *dirhams*, he carried off all, and went on a journey. In the morning they found him stripped and weeping. Some one asked him "What is the matter?—perhaps a thief carried off those *dirhams* of thine?" He said, "No, by God! the guard has taken them."

## STANZA.

Never did I sit secure from a serpent,  
 Until I knew its nature.  
 The poison of the teeth of that enemy is worse,  
 Who shews himself a friend in the eyes of men.

"O friends! how do you know whether this one also be not of the number of the thieves, and by stratagem has got in amongst us, so that at the time of opportunity he may give information to his friends. I see this advisable that we leave him asleep, and take up our goods." The advice of the old man appeared sound to the men of the caravan, and a fear of the pugilist seized their minds; and they packed up their baggage, and left the young man asleep. He was then aware (of their departure), when the sun shone on his shoulders. He raised his head,—he could not see the people of the caravan. The helpless fellow wandered about much, and did not know his way to any place. Thirsty and hungry and without food, having placed his face on the ground, and fixed his mind on destruction, he said,—

## COUPLET.

"Who will converse with me, now that the whitish-yellow  
 camels have gone?  
 The stranger hath no friend but the stranger."

---

\* *Lit.* "From the desire of appetite."

† *سدا* means also "a draught."

‡ Vide note ¶ on page 60.

“That man deals harshly with strangers  
Who may not have been long in exile.”

The poor man was in this soliloquy, when a king's son, on account of hunting, having got to a distance from his soldiers, and standing over his head, heard this speech, and beheld his exterior form. He saw his outward appearance comely, and the nature of his circumstance distressed. He asked, “Whence art thou, and how camest thou to this place?” A little of that which had befallen him, he repeated. The prince had compassion on his ruined state: he gave him a robe and wealth, and sent a trusty man along with him, so that he came to his own city. The father rejoiced at seeing him, and returned\* thanks (to God) for the safety of his condition. At the time of night what had befallen him regarding the adventure of the vessel, and the violence of the pilot, and the outrage of the villagers at the brink of the well, and the treachery of the people of the caravan on the road, he related to his father, who said, “O son! did I not tell thee at the time of thy departure, that the hands of intrepidity of the empty-handed are closed, and their lion-like claws broken.”

#### COUPLET.

How well spake that empty-handed gladiator!  
“A grain of gold is better than fifty maunds of strength.”

The son said, “O father! until thou endurest pain, thou wilt not gain treasure, and until thou dost place thy life in danger, thou wilt not obtain any victory over thy enemy, and until thou scatterest the seed, thou wilt not reap the harvest. Seest thou not, by this little trouble which I have suffered, what happiness I have acquired, and by enduring (*lit.* eating) the sting, what a stock of honey I have brought into my possession?”

#### COUPLET.

Although one cannot eat more than (*lit.* beyond) his daily allowance,  
In the pursuit of it, he ought not to show negligence.

If a diver were to be afraid of the jaws of the shark (*lit.* crocodile),  
Never will he lay his hands on the precious pearl.

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\* Past tense of گزاردن *guzârdan*.

The lower mill-stone is not movable ; consequently it bears a heavy weight.

## STANZA.

What can a fierce lion eat in the bottom of his pit ?  
For a fallen hawk what food can be (got) ?  
If thou wishest to get thy prey at home,  
Thy hands and feet will become like those of a spider.

The father said, " O son ! on this occasion Heaven hath befriended, and Fortune guided thee, so that thy rose from the thorn, and thy thorn from thy feet has come out : and a rich man met thee, and took pity on thee, and repaired thy broken state by means of kindness ; and such chances occur seldom, and one cannot control a thing of rare occurrence.\* Take care ! that thou dost not hover round this snare."

## COUPLET.

" The hunter does not every time carry off the game :  
It may happen that a tiger might one day tear him off."

" Just as one of the kings of Persia, (*may God Most High protect him !*) had a precious stone in a ring. Once upon a time, for the sake of diversion, he went out with some of his especial favorites to the Muṣallāṭ at Shīrāz. He commanded, saying, ' That they should fix the ring on the dome of 'Azud,† so that whoever should pass his arrow through the circlet of the ring, that ring should be his.' It happened that there were four hundred expert archers in the service of the king. All of them missed. But a lad, who, from the roof of an inn, was discharging his arrows at random§ in every direction, the morning breeze caused his arrow to pass through the circlet of the ring. He received a dress of honor and riches : they bestowed the ring on him. They relate that the boy burnt his arrow and bow. They asked him, ' Why didst thou do this ?' He said, ' That my first reputation may be lasting.'||

## STANZA.

" Sometimes it happens that from a clear-minded sage,  
A proper counsel does not come forth.  
Sometimes it occurs that a foolish boy,  
Hits, by mistake, the target with his arrow."

\* A periphrasis of five words to denote the noun *نادر* *nādir*.

† Name of a place at Shīrāz.

‡ *گنبد عزد* *gumbaz i'azud*, name of a celebrated mosque in Shīrāz.

§ *Lit.* " By way of sport."

|| *Lit.* " that my first splendour may remain in its place."

## STORY IV.

I saw a Darwesh who was burning in the fire of hunger, and sewing patch upon patch, and for the consolation of his mind was saying thus,—

## COUPLET.

“We are content with a dry loaf and ragged garment ;  
For the burden of one’s own exertions is better than the load  
of men’s obligations.”

Some one said to him, “Such a one in this city has a generous disposition, and a universal kindness. He has girt up his loins in the service of the religious, and seated himself at the door of their hearts. If he be acquainted with the state of thy circumstance such as it is, he will consider it an obligation to attend to the wishes of thee, the venerated one, and count it as a favorable opportunity.” He said, “Be silent! for it is better to die in hunger than to carry thy wants before anybody.”

## STANZA.

“The sewing of a piece of cloth, and forcing oneself into the  
corner of patience,  
Is better than writing letters to lords for the sake of a garment.  
I swear by truth! it is equal to the torments of hell  
To go to Paradise by the help (*lit. feet*) of a neighbour.”\*

## STORY V.

One of the kings of Persia sent a skilful physician to wait on the Prophet (*may God be gracious unto him, and preserve him!*) He remained a year in the country of Arabia: nobody came into his presence, and did not ask for a cure. He presented himself before the Prophet (*may God be gracious, and preserve him!*) and complained, saying, “They have sent me for the treatment of your companions, and nobody during this period has taken any notice of me, so that he (*i. e. I*) may perform the duty which is assigned to this slave.” The Prophet (*may God be gracious unto him, and preserve him!*) said, “These people have a custom that as long as hunger does not overcome them, they do not eat anything; and their appetite

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\**Lit.* “A neighbour man.”

still remains, when they withdraw their hands from food." The physician said, "This is the very cause of healthiness." He kissed the ground (in token) of service, and departed.

## DISTICH.

The physician at that time commences to speak,  
Or extend the tip of his finger towards the morsel,  
When from (the physician's) not speaking harm might arise,  
Or from (the patient's) not eating his life may come out.  
Consequently his speech is wisdom,  
And his eating yields the fruit of healthiness.

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## STORY VI.

In the annals\* of Ardashīr Bābakān† it is related that he asked a physician of Arabia, saying, "What quantity ought to be eaten daily?" He said, "A hundred *dirhams*‡ weight would suffice." He said, "What strength will this quantity give?" He replied, "*This quantity will support thee, and whatever is in excess of this thou art the supporter.*" That is to say, "This quantity will keep thee steady (*lit.* on foot), and whatever thou addest to it, thou art the supporter of it."

## COUPLET.

Eating is for the sake of living, and repeating the praise of God;  
Thou believest that to live is (only) for the sake of eating.

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## STORY VII.

Two Darweshes of *Khurāsān* in the close companionship of each other's society were travelling together. One was weak, who used to fast, and after two nights break his fast; and the other was strong, who used to eat three times a day.

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\* This meaning of *سيرت* *sīrat* has not been given in the dictionaries.

† This king was the first of the fourth Persian dynasty or the Sassanides. He was the son of a shepherd, who married the daughter of one Bābak—hence the name. He was contemporary with the Emperor Commodus.

‡ Vide note ¶ on page 60.

§ A province of Persia bordering on Herat.

It chanced that at the gate of a city they were seized on the false charge of playing the spies: and they imprisoned both of them, and the door of the prison they blocked up with mud. After two weeks it was known that they were innocent. They opened the door: they found the strong man dead, and the weak one with his life safe. At this they were astonished. A wise man said, "If this had been contrary to that, it would have been strange; for, this one was a great eater,—could not bear the weight of starvation, and thus perished with hardship: and that other was self-restraining—according to his habit he endured. He remained safe."

## STANZA.

When to eat less became the nature of anybody,  
When difficulty presents itself, he takes it easily.  
If he is the pamperer of his body in the midst of plenty,  
When he meets with distress, he dies of hardship.

## COUPLET.

To heat the oven of the belly from moment to moment  
Proves a misfortune on the day of want.

## STORY VIII.

One of the sages forbade his son against eating much, since satiety makes a person sick. He said, "O, father! hunger kills men. Hast thou not heard what the wits have said, 'It is better to die of a surfeit than to give up life for hunger.'" The father said, "Observe moderation; for, it is the saying of God Most High, '*Eat and drink, and do not commit excess.*'"

## COUPLET.

Eat not so much that it may come out of thy mouth,  
Neither so (little) that from weakness thy life shall depart.

## STANZA.

Although in the body food is the delight of life,  
(Yet) that food brings sickness when it exceeds its quantity.  
If thou eatest conserve of roses\* to excess, it does mischief;  
And if thou eatest a dry loaf after a long interval it becomes  
(to thee) conserve of roses.

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\* This is given to persons laboring under fever.

## STORY IX.

They asked a sick man, saying, "What does thy heart wish for?" He said, "This,—that my heart does not wish for any thing."

## COUPLET.

When the belly has become full, and pain arose in its inside,  
All good things are of no avail.

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## STORY X.

A few *dirhams*\* of a grocer had become due upon the Sufis.† Every day he asked for them, and spoke harsh words. The gentlemen by his reproach were hurt to the soul, and except patience they had no remedy. A man of sanctity heard of this, laughed, and said, "It is more easy (to satisfy) one's desire with food by giving a promise, than (to put off) the grocer with (promise of) money."

## STANZA.

To relinquish the favor of a lord is better  
Than bearing up with the violence of his door-keepers.  
To perish of a craving for meat is better  
Than to (endure) the unpleasant dunning of butchers.

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## STORY XI.

A brave man in a battle with the Tartars had recieved a terrible wound. Somebody told him, "Such a merchant possesses an antidote: if thou ask him, perhaps he will give thee some." And they say that that merchant was as notorious for stinginess as Ḥātīm Ṭāi‡ for generosity.

## COUPLET.

If in the place of his bread the sun had been on his table-cloth,  
Until the day of Judgment no one would have seen a bright  
day in the world.

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\* Vide note ¶ on page 60.

† A sect of Muḥammadan devotees who are said to be free-thinkers on matters of religion.

‡ Vide note † on page 82.



He said, "I would not ask (him for it), because he may give it or he may not. If he gives it, it may benefit me or it may not. At any rate, to ask it of him is deadly poison."

## COUPLET.

Whatever from the mean thou in entreaty asked for,  
Thou added it to thy body, and injured thy life.\*

The wise have said, "If they, for instance, sell the water of life at the price of their reputation, the wise man would not buy it; since to die of any disease is better than a life of disgrace."

## COUPLET.

If thou eatest colocynth from the hand of a good-natured man,  
It is better than sweetmeat from the hand of a sour-faced one.

## STORY XII.

One year at Alexandria there appeared such a drought that the reins of endurance (*lit.* power) of the poor had dropped from their hands, and the doors of heaven were closed against the earth, and the complaints of the people of the land mingled with the sky.

## STANZA.

There remained not an animal from the beast, and bird, and  
fish and ant,  
Whose complaint from despair did not reach the sky.  
It is strange that the smoke (*i. e.* sighs) of the hearts of people  
was not gathering,  
So that it might become clouds, and the water of their eyes  
the rain.

In such a year a hermaphrodite,—be he far from my friends!—for, to speak words in his praise is a breach of respect, especially in the presence of the great; and by way of carelessness it is not proper also to pass him over, since some party might attribute it to my incapacity. I abridged (the matter) in this couplet:—

## COUPLET.

'If a Tartar were to kill the hermaphrodite,  
That Tartar in retaliation should not be killed.'

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*Lit.* "thou diminished it from life."

A little may be a proof of much, and a handful a sample of an ass-load.\* Such a person, a part of whose *praise* thou hast heard possessed that year incalculable wealth. He gave gold and silver to the poor, and for the travellers placed a table-cloth. A party of Darweshes, who, from the violence of starvation were reduced to the last extremity, formed the intention (of going to) his invitation, and came to me for consultation.† I did not agree with them,‡ and said,—

## STANZA.

“The lion will not eat the leavings§ of a dog,  
If he dies of hardship in his den.  
To helplessness and hunger thy body  
Give up: but hold not up thy hand before the mean.  
If he becomes a Faridūn|| in wealth and rank,  
Consider the fool as no body.  
Fine painted China silk,¶ embroidered silk cloth¶ on the  
worthless,  
Are *lapis lazuli* and gold on a wall.”

## STORY XIII.

They asked Ḥatim Ṭāi,\*\* “Hast thou seen any body higher in spirit than thyself?” He said, “Yes! One day I had sacrificed forty camels, and invited the nobles of Arabia. Suddenly on account of necessity I went to a corner of the desert. I saw a carrier of thorn-faggots, who had collected a bundle of thorns. I said, “Why dost thou not go to the feast of Ḥatim, for, people have assembled round his table covered with victuals?”†† He said,—

## COUPLET.

“Whoever eats bread by his own labour,  
Will not lay himself under obligation to Ḥatim Ṭāi.”  
I found him more generous than myself.”

\* *خرّواری* *kharwārī* perhaps for *خرّبارے* *khar-bāre* “ass-load,” measure varying from 700 to 850 lbs.

† *Lit.* “and to me brought their consultation.”

‡ *Lit.* “my head from their agreement I struck back.”

§ *Lit.* “what is half eaten.” || Vide note ‡ on page 2.

¶ Periphrasis of four and three words for *parniyān* and *nasij*.

\*\* Vide note † on page 82.

†† A periphrasis of four words to denote *samāṭ*.

## STORY XIV.

They relate of a mendicant, who had amassed ample fortune. One of the kings said to him, "Assist us with that wealth, for an urgent business has presented itself." He said, "O lord of the surface of the earth! It does not become the dignity of a great man to stain his hands with the riches of a beggar like me, for, I have collected them by beggary grain by grain." He said, "There is no anxiety, for I shall give them to the Tartars,\*—*impure things for the impure.*"

## COUPLET.

*They said, 'Paste of quick-lime is not pure.'*  
*We said, 'We will close up with it the chinks of the privy.'*

---

If the water of the well of a Christian is not pure,  
 When thou wasthest the corpse of a Jew,—what's the fear?

I have heard that he drew back his head from the command of the king, and brought forth excuses, and behaved with insolence. The king ordered, so that by means of violence and threats they secured the riches from the beggar.

## DISTICH.

When by gentleness a business is not accomplished,  
 It (*i. e.* the business) draws its head to rudeness necessarily.  
 Whoever does not pity his own self,  
 If any body does not pity him, it will be proper.

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## STORY XV.

I saw a blockhead with a costly robe on his body, and fine Egyptian linen on his head, and an Arabian horse under him.

## COUPLET.

*Venily he resembles an ass among men:*  
*His body (is like) a calf with the bleating of a calf.*

One said, "O Sa'dī! dost thou see this spotted brocade on this beast who knows nothing?" I said, "It is a bad handwriting which has been written with golden water."

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\* The Tartars are regarded by Musalmāns as infidels.

## STANZA.

To man it can not be said this beast has any likeness,\*  
 Except in his upper garment, turban and outward adornment.  
 Go round among all the objects of the kingdom of his existence,  
 Thou wilt find nothing lawful (in them) but his blood.

---

If a noble man becomes poor, do not imagine  
 That his high dignity will be lowered,  
 And if his silver threshold they should hammer with a gold nail,  
 Do not think that a Jew will become a noble man.

---

## STORY XVI.

Moses (*on whom be peace!*) saw a Darwesh, who, on account of his nakedness, had remained in the sand. He said, "O Moses! pray for me so that God Most High may bestow on me sufficient means of support.†" Moses prayed, and went away. After some time he saw him apprehended, and a crowd of people gathered round him. He asked, "What has been the matter with him?" They said, "He has drunk intoxicating liquor, and created a disturbance, and killed some one: now they have ordered him for retaliation."

## COUPLET.

It may happen that a poor man, when he obtains power‡,  
 Will rise up, and twist the hands of the weak.

Moses (*on whom be peace!*) acknowledged the wisdom of the Creator of the world, and asked pardon for his own boldness. God the Most High hath said, 'And if God had made plentiful the means of subsistence for His servants, they would have rebelled on the earth.'

## COUPLET.

What is this that hath plunged thee, O proud one! into danger  
 Until thou hast perished? Would that the ant had not flown!

\* The aorist of مانستن *mānistan* "to resemble."

† A periphrasis of four words to denote كاف *kafāf*.

‡ *Lit.* "obtains the hand of power."

## VERSE.

A mean person, when rank, and silver and gold came to him,  
His head in fact wants a slap (for his folly).  
Didst thou not hear what a sage spoke?  
'That ant is better which has no wings.'

*Maxim.*—The father has much honey, but the son is hot-tempered.\*

## COUPLET.

That Being who does not make thee rich,  
He knows thy good better than thou dost thyself.

## STORY XVII.

One of the learned men had a large family† and means scanty. To one of the great men, who entertained a very good opinion with regard to him, he stated his own case. (The great man) contracted his face (into wrinkles) from his request (*lit.* expectation), and the representing ‡ of his case appeared in his sight as disgraceful.

## STANZA.

Owing to (thy bad) fortune, having soured thy face do not  
into the presence of thy dear friend  
Go; for, thou makest also his happiness bitter.  
When thou goest for any need, be bright-faced and smiling:  
The business of one of 'unclouded brow' never fails.§

They have related that he increased his allowance, and diminished his regard (for him). After some days he did not find (the great man) in his usual habit. He said,—

## COUPLET.

*Vile is that food at the time when abjectness acquires it.  
The cauldron|| is set up, (but) the dignity|| is lowered.*

\* As the effect of honey is hot, it will do no good to the son who is of a fiery temper.

† *Lit.* "many eaters."

‡ I have taken the primitive meaning of this word, which is derived from عرض 'arz "representation." This meaning has not been given in the dictionaries.

§ *Lit.* "does not shut down."

|| A play upon the word *kidr* "a cauldron," and *kadr* "worth."

## COUPLET.

"My bread has increased, and my honor\* has diminished :  
Poverty is better than the disgrace of begging."

## STORY XVIII.

A Darwesh was suffering from want.† A certain one said to him, "Such a one possesses incalculable wealth. If he gains information of thy wants, (then) assuredly in removing them he will not consider any delay proper." He said, "I do not know him." He said, "I will conduct thee." He took hold of his hand, and carried him to the dwelling-place of that person. He saw one with his lip hanging down, and eyebrows knitted, and sitting stern and sour. He returned, and said not a word. One asked him, "What didst thou say, and what didst thou do?" He said, "I gave his gift (in exchange) for his looks."

## STANZA.

Lay not thy wants before the sour-faced,  
For, by his ill-nature thou wilt be depressed.  
If thou tellest the sorrows of thy heart,—tell them to that man  
By whose countenance thou wilt be contented with money.

## STORY‡ XIX.

I saw the son of a rich man seated by the tomb of his father, and joined in a dispute with the son of a poor man, saying, "My father's tomb is of stone, and inscription colored, and a marble pavement and turquoise bricks have been brought into use. And what resembles§ thy father's tomb?—a couple of bricks laid together, and a handful of earth scattered over it." The son of the poor man, who heard this, said, "Until thy father moves himself under that heavy stone, my father will have arrived in Paradise."

## COUPLET.

The ass, on whom they place lighter burden,  
Walks on the road more easily.

And in the traditions it is (said), '*The death of the poor is ease.*' A poor man possesses nothing that he may leave it with sorrow.

\* *Lit.* "brightness of my face."

† *Lit.* "to a Darwesh a necessity presented itself."

‡ This forms the 17th Story in the 7th Chapter of the Gulistān.

§ Aorist of مانستن *mānistān* "to resemble."

## STANZA.

The poor man, who bore the load of the violence of fasting,  
 At the door of Death certainly comes lightly-loaded.  
 He, who lived in wealth, and in affluence, and in ease,  
 His dying with all these becomes, no doubt, difficult.  
 In every respect a prisoner, who is released from confinement,  
 Is happier than a rich man,\* who is taken captive.

I asked a great man the interpretation† of this tradition,—  
 ‘*Thy most deadly foe is thine own lust, which is between thy two sides.*’ He said; “Because every man, who bears hostility with thee, when thou conferest on him a favor, becomes a friend, except lust, which, however much thou gratifiest it, (*lit.* shewest kindness) increases its enmity.”

## STANZA.

A man becomes angel-tempered by eating less :  
 If he eats like beasts, he lies like a fossil.  
 He, whose object thou accomlishest, will become obedient to thy order.  
 The reverse of lust becomes ruling when it has gained its object.‡

N. B.—As these lines have no connection with the above story, it looks absurd to put them here. They ought to have been under the heading of a new Story as in other editions. Vide Platt’s Gulistān, Chap. VII. Story 18th.

## STORY§ XX.

THE DISPUTE OF SA’DĪ WITH A PRETENDER IN ILLUSTRATION  
 OF OPULENCE AND POVERTY.

I saw one in the appearance of Darweshes—not with their character—seated in an assembly, and engaged in evil-speaking, and had opened the volume of complaint, and begun censuring the rich, and carried his discourse to this point that the hand of the poor man’s ability is tied up, and the foot of the inclination of the rich is broken.

\* *Lit.* “happier than the state of a rich man.”

† *معبر* *mu’abbar* “that which is interpreted” from *تعبير* *ta’bīr* “interpretation.”

‡ *i. e.* “when lust is indulged it acquires a complete mastery over thee.”

§ This forms the 19th Story in the 7th Chapter of the Gulistān.

## COUPLET.

In the hands of the generous there is no money ;  
Masters of riches have no liberality.

To me, who am brought up by the riches of the great, this speech appeared as harsh. I said, "O friend! the rich are the means of income to the poor, and store-houses for the recluse, and the place of destination for pilgrims, and the asylum of travellers, and the supporters of heavy burdens for the sake of others. They carry their hands to food at that time, when their inferiors and dependants eat; and the remainder of their bounties goes to widows,\* and orphans†, and old people, and kinsmen‡, and neighbours.§

## STANZA.

The rich have religious bequests, and vows, and (rites of) hospitality,  
Alms, and oblations,|| and manumissions, and offerings,¶ and sacrifices.  
How canst thou reach to that power, when thou art not able  
(to perform any)  
But these two genuflexions, and even those with a hundred perplexities ?

"If there exists the power of liberality, and if there be the ability to worship, they are obtained better by the rich; for, they possess sanctified\*\* wealth, and pure garment, and unsullied (*lit.* safe) reputation, and a heart free (from anxiety): and the zeal of devotion lies in good morsels, and the sincerity of worship in clean dress. It is manifest, what strength can come out of an empty stomach, and what generosity can be brought forth by an empty hand, and with broken feet what walking, and with hands tied up what good (can be performed)?"

\* ارامل *arāmīl* plu. of ارمال *armal* "a widow."

† ايتام *āyṭām* plu. of يتيم *yatīm* "an orphan."

‡ اقارب *aḳārīb* plu. of قريب *ḳarīb* "those near and dear."

§ جيران *jirān* plu. of جار *jār* "a neighbour."

|| Fiṭra "alms given at the festival after the fast of the Ramzān."

¶ Hadi "cattle sent to Mecca to be sacrificed."

\*\* Māl-i-muzakkā is capital from which 2½ per cent. yearly is given in alms (which is thus rendered pure).



## STANZA.

At night uneasy sleeps that one to whom  
His morning supplies are not forthcoming.  
The ant stores up in summer,  
So that its winter may pass (*lit.* be) in ease.

“Tranquillity with starvation does not link together, and peace of mind with penury can not exist.\* One busies himself with commencing† his night prayer,‡ and the other sits waiting for his supper.‡ How can this one resemble that one?”

## COUPLET.

The lord of power is engaged with God ;  
One uncertain of means is distracted in mind.

“Hence the worship of these (rich men) is more (*lit.* better) acceptable, for, they are collected (in minds), and ready (at hand),—not distressed and distracted. Their means of living are prepared, and they are occupied with devotion and worship. The Arab§ says, ‘*God preserve me from depressing poverty, and from the neighbourhood of one who loveth not.*’ And there is a tradition, ‘*Poverty is blackness of the face in both worlds.*’” (My opponent) said, “Hast thou not heard what the Lord of the world|| (*on whom be the choicest of blessings and the most perfect of salutations!*) has enjoined, “*Poverty is my boast.*” I said, “Be silent! for, the allusion of the Lord of the world (*on him be peace!*) is to the poverty of that class who are men in the field of resignation, and the devoted victims¶ of the arrow of fate,—not to those who put on the patched garments of the pious,\*\* and digest the morsels of their allowance.”

\* *Lit.* “assume a form.”

† *تحرمة tahrima* is pronouncing the formula “*allāhu akbar*,” ‘God is Most Great’ preparatory to praying.

‡ ‘*Ishā* or “night-prayer” from 8 P.M. till mid-night. ‘*Ashā* ‘supper.’”

§ Here the word *عرب* ‘*arab*’ does not signify any particular individual, but implies the whole nation.

|| One of the epithets of our Prophet.

¶ Here *مرد تسلیم mard i taslīm* means, “those who have resigned themselves to God.”

\*\* *ابرار abrār* plural of *بر barr* “pious.”

## STANZA.

O loud-voiced drum, and nothing in thy inside !

Without provisions what arrangement wilt thou make at the  
time of marching ?

Turn away thy face of avarice from the people if thou art a man :  
Twist not round thy hand the rosary of a thousand beads.

“ A Darwesh, without the knowledge of God,\* does not rest, until his poverty ends in infidelity ; for, ‘ *Poverty is very near becoming blasphemy.*’ It is not possible without the existence of riches to clothe the naked, or to exert in liberating a captive. And who will cause us, of the same species, to attain the dignity of these (rich people), and how can the bestowing (*lit.* upper) hand resemble the receiving (*lit.* lower) hand ?† Dost thou not see that the Most Glorious and Exalted God announces in the incontrovertible perspicuous verses‡ of the Qorān the benefits of the inhabitants of Paradise, saying ‘ *They for them is an assured sustenance ?*’ In order that thou mayst know that he who is engaged in (gaining) the means of subsistence, is excluded from the happiness of this virtuous act, and that the kingdom of tranquillity is under the authority (*lit.* seal-ring) of the allotted allowance of Providence.”

## COUPLET.

To the eyes of the thirsty the whole world in their dreams  
Appears as a fountain of water.§

At the time that I spoke thus, the reins of power of the Darwesh dropped from his hand of endurance, and he drew the sword of his tongue, and galloped his horse of eloquence on the plain of impudence, and caused it to run against me, and said, “Thou hast to such an extent exaggerated their praise, and spoken extravagant words, that the mind may imagine them to be the antidote or the key of the store-house of food||. They are a handful of (men) proud, arrogant, vain, repulsive, occupied with their property and riches,

\* A periphrasis of five words to express *بی معرفت* *be ma'rfat*.

† i. e. what comparison is there between the hand that gives any thing, and the hand that receives it ?

‡ *محکم* *muhkam* is a noun here, meaning “incontrovertible perspicuous verses of the Qorān.”

§ This couplet if paraphrased will run thus :—

به چشم تشنگان همه عالم در خواب ایشان چشمه آب مینماید

|| Plu. of *رزق* *rizk* “daily food.”

and infatuated with rank and opulence. They do not speak words but with stupidity, and they do not look but with contempt. They charge the learned with <sup>being</sup> beggary, and stigmatize the poor with utter destitution. In consequence of the grandeur they possess for wealth, and a nice sense of honor they claim (*lit.* imagine) for their dignity, they take their seats above all others, and think themselves better than all. They never take it into their heads that they should bring down their heads before any body,—unmindful of the saying of the wise, who have remarked, ‘Whoever in devotion is inferior to others, and superior in wealth, is, in appearance, rich, and, in reality, a poor man.’” I said, “Do not think it right to blame them, for they are the lords of munificence.” He said, “Thou hast spoken wrongly, for they are the slaves of money. Of what use is it that they are like the clouds of the ninth solar month, and do not rain on any body; and that they are the fountains of the sun, and do not shine upon any one; and that they are mounted on the steed of power, and do not spur it; and that they do not move a step in the service of God,\* and do not give a *dirham*† in the proper place. They amass wealth with labor, and take care of it with anxiety, and part with it with sorrow; just as the wise men have remarked, ‘The silver of the miser comes out of the earth at that time when he goes into it.’”

#### COUPLET.

With trouble and exertion a man brings riches into his possession.

Another man comes and takes them up without trouble and exertion.

I said to him, “Of the stinginess of the lords of fortune thou hast gained no knowledge, except by means of beggary; otherwise, he that has laid aside his avarice, to him the generous and the miser seem all one. The touchstone knows what gold is, and the beggar understands who is stingy.” He said, “I speak of them from experience, for, they place hangers on at the door, and depute violent men so as not to give admittance to respectable persons, and these lay their hands of violence on the breasts of men of discretion, and say, ‘There is nobody here;’ and verily they speak the truth!!”

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\* *Lit.* “they do not place a foot for the sake of God.”

† Vide note ¶ on page 60.

## COUPLET.

He that has no wisdom, and spirit, and judgment, and understanding,

Well spake his servant-in-waiting \* that there is nobody in the house!

I said, "For this reason that at the hands of expectants they are worried out of their lives, and harassed† by the letters of beggars. It is opposed to reason that if the sand of the desert be pearls, the eyes of beggars will be satisfied (*lit.* filled)."

## COUPLET.

The eyes of the men of avarice cannot with worldly riches  
Be satisfied, just as a well with dew.

"Wherever thou seest one who has suffered hardships and tasted bitterness, (thou wilt find) that he throws himself with avarice into dangerous enterprises, and does not guard against their consequences, nor dread their punishment, nor distinguish the lawful from the unlawful."

## STANZA.

If a clod of earth falls on the head of a dog,  
With joy he will jump up (thinking) it to be a bone.  
And if two men will carry a corpse on their shoulders,  
One of sordid nature will think it a tray (of food)‡.

"But the worldly man is regarded with the eye of divine favor, and in consequence of (his doing) the lawful is preserved from the unlawful. I, at the same time that I have argued this point, and adduced proofs and demonstrations, now expect justice from thee. Hast thou ever seen an impostor's hand tied to his shoulder, or one on the charge of starvation sitting in prison, or the veil of innocence rent, or the hand from the wrist amputated?—except by reason of poverty. They have caught lion-like men in undermining (houses) by reason of their necessity, and have their heels bored. Most of the poor men stain their skirt of purity with sin, and the hungry carry away the bread of men."

\* *پرده دار* *pardah-dār* "one who holds back the screen to admit people."

† *بفغان آمدن* *ba fighān āmadan* "to break into lamentations."

‡ I should think not, for a bier containing a corpse does not at all look like a tray of victuals.

## COUPLET.

When a ravenous (*lit.* tearing) dog has found meat, he asks not,  
 'Is this Šāliḥ's camel or Dajjāl's ass?'"\*

"Good men, through poverty, have fallen into the very essence of wickedness, and have destroyed their precious honor in disrepute."

## COUPLET.

With hunger the power of abstinence ceases ;  
 Poverty snatches the reins from the hand of piety.

"Hātim Ṭāī,† who was a forester, had he been a citizen, would have been rendered helpless by the importunities of beggars, and they would have torn into pieces his garment on him." As it has been related,—

## COUPLET.

'Do not look at me, so that others may not entertain any hope of me,  
 For, by the hands of mendicants no virtuous action can be done.'

He said, "No, I pity their condition." I replied, "Not so, but thou enviest their fortune." We were in this argument, and both of us were closely engaged. Whatever pawn he advanced, I endeavoured to repel it, and whenever he put in check (*lit.* summoned) my king, I covered it with the queen, until he had lost all the ready money in his purse of resolution, and discharged the arrows of the quiver of his argument.

## STANZA.

Take care ! ‡ do not throw down thy shield from the attack of the eloquent,  
 For, he has nothing except his borrowed hyperboles.  
 Acquire § faith and divine knowledge ; for, an orator who speaks in rhyme,  
 Has arms at the gate, and none in the fort.

---

\* Šāliḥ is described in the Qorān as a prophet sent to the tribe Šamūd, inhabiting Arabia Petrea. They did not believe in him ; but he to convince them of his mission brought out of a rock a camel by a miracle. This had no desired effect. At last God destroyed them altogether through the angel Gabriel.

Dajjāl is Anti-Christ. It is said that he will make his appearance mounted on an ass, and lead men astray. The last of the Imāms, named Mahdī, who is yet to appear, will put him to death.

† Vide note † on page 82.

‡ ٴ has no meaning here.

§ Imperative of وارزیدن *warzidan* "to acquire."

He had no proof left. I humbled him. He stretched forth his hand of violence, and commenced to talk foolishly. And it is the rule with the ignorant that, when in argument they are beaten by their opponent, they shake the chain of strife; just like the sculptor Azur, who, when he failed in argument with his son,\* rose up to quarrel with him, saying, ‘*Verily, if thou desisteth not, I will stone thee.*’ He gave me abuse: I said reproachful words. He tore my collar: I broke his chin.

## STANZA.

He had fallen upon me, and I on him,  
The people after us were running and laughing.  
The fingers of astonishment of the whole world,  
Were between their teeth on account of our altercation.

In short, we referred the settling of this argument to the judge, and agreed upon the authority of his justice, so that the judge of the Musalmāns might find out what was the proper course, and explain the difference between the rich and poor. When the judge saw our stratagem, and listened to our logic, he carried down his head into the collar of reflection, and, after much deliberation, lifted up his head, and said, “O thou! who hast extolled the rich, and thought proper to speak with severity of the poor, know that wherever there is a rose there is a thorn, and with wine is crop-sickness, and over a treasure there is a serpent: and wherever there are royal† pearls there are man-eating crocodiles. For the state of the pleasures of the world there is the sting of death in its rear, and for the blessings of Paradise there (stands) the wicked demon in front.”

## COUPLET.

If the seeker of a friend does not endure the violence of an enemy, what can he do?‡  
The treasure and snake; and the rose and thorn; and grief and joy are linked together.

“Dost thou not see that in the garden there are musk-willows and dry sticks? In the same manner among the class of the rich there are the grateful, and ungrateful and in the circle of the poor there are the patient and melancholy.”

\* i. e., Abraham.

† درشہوار *durri shawār* “royal pearl,” i. e., the most precious kind of pearl.

‡ This line, if put in prose, will read thus:—

اگر طالب دوست جو دشمن نہ کشد حد کند

## COUPLET.

If every drop of hail had become a pearl,  
Like small shells the bazars would have been filled (with them).

“The immediate attendants in the presence of the Glorious and Most High One are the rich who are poor in spirit, and the poor with the mind of the rich. The greatest of the rich is he who sympathizes with the poor, and the best of the poor is he who does not lay hold of the sleeves of the rich. *‘And whoever placeth trust in God, then He will suffice for him.’*” Then (the judge) turned the face of rebuke from me towards the Darwesh, and said, ‘O thou! who spokest that the rich are engaged in forbidden acts and intoxicated with wanton pleasures, yes! there is a sect of this kind as thou hast described,—wanting in resolution, and ungrateful of benefits,—who take (money) and keep it by, and eat, and do not give (it to any body). If the rain does not fall, or the storm upsets (*lit.* removes) the world, relying on their own power they do not enquire after the troubles of the poor man, nor fear the Most High God, but say,—

## COUPLET.

‘If from want another be destroyed,  
I have (plenty). What fear has the duck from the storm?’

---

“Mean persons, when they have taken out their own blankets, Say, ‘What matters it if the whole world should die?’”

“There are people of this fashion which thou hast heard. And there is a body of men, who, having spread the tray of bounties, and proclaimed a liberal invitation, and girt their loins in service, and expanded their eye-brows with affability, are the seekers of name and absolution, and masters of this world and the next, like the servants of his Majesty the king of the world,—just,—aided (by God), and victorious,—holder\* of the reins† of mankind,—defender of the passes of true faith, heir to the kingdom of Solomon,—the most just of the kings of the age,—victorious in the world and in religion,—Abū Bakr Sa’d Zangī (*may God prolong his days, and grant victory to his banners!*)”

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\* *Lit.* “possessor.”

† Plural of زمام *zamām* “rein.”

## STANZA.

‘A father towards\* his son never shews such kindness,  
As thy† hand of liberality has (shewn) to the race of Adam.  
God wished that He should pity the world,  
Through His mercy He made thee‡ the king of the world.”

When the judge had carried his discourse to this limit, and exaggerated it beyond the bounds of imagination, we also agreed to the necessity of the order of his sentence, and overlooked the past, and after fighting‡ took the road of courtesy, and placed our heads at the feet of each other, and imprinted kisses on each other’s heads and faces. And the conclusion of speech was on this :—

## STANZA.

“Do not complain of the revolution of the world, O poor man !  
For, thou art unfortunate if thou diest in this manner.  
O rich man ! whilst thy heart and hand are at thy command,§  
Eat and give, so that thou mayest gain (*lit.* carry) this world  
and the next.”

## STORY XXI.

I saw an Arab, who, in a circle of jewellers at Baṣrah, was relating a story thus : “Once on a time I had missed my way in a desert, and with me nothing of provisions was left. I had made up my mind to perish. All of a sudden I found a purse full of pearls. Never|| shall I forget that pleasure and delight when I imagined them to be parched wheat or rice; and (afterwards) I did not find them for me so bitter as when I knew that they were pearls!”

## STANZA.

Amidst arid deserts and quick-sand,¶  
In the mouth of the thirsty what is a pearl, what is a shell ?  
A man without provisions when fatigued,\*\*  
What matters it if in his girdle there be gold or fragments of  
a pot ?

\* *Lit.* “in the place of.”

† Alluding to his king Abū-bakr Sa’d Zangī.

‡ *Lit.* “confronting.” § *Lit.* “fortunate.”

|| This *كك* *kik* before *هركز* *hargiz* reads very clumsy. It ought to be struck out as in other editions.

¶ *Lit.* “moving sand.” \*\* *Lit.* “who fell from his feet.”



## STORY XXII.

Likewise in an extensive plain a traveller, who had left his way, and whose strength and food were exhausted, possessed some *dirhams*\* in his belt. Much did he wander about, but he could not find his way to his destination, and he perished of hardship. A body of men arrived there: they saw the *dirhams* spread before his face, and (this) written on the dust:—

## STANZA.

“ If he possesses all the gold of the purest kind,†  
A man without provisions will not gain his object.  
In the desert for a hungry beggar,  
Cooked turnip is better than pure silver.”

## STORY XXIII.

I did not ever complain of the unfavorableness of the time, nor contracted my face (into wrinkles) from the revolutions of the sky, except at the time when my feet were naked, and I had not the means of procuring shoes. I came heart-sick to the principal mosque‡ of Kūfah.§ I saw one who had no feet: I returned thanks to God for His favours, and bore with patience my want of shoes.

## STANZA.

Roasted fowl in the eyes of a satiated man,  
Is (esteemed) less than the leaves of vegetables on a tray.  
And for him who has neither the power (to get food), nor the  
food itself,  
Cooked turnip is (like) a roasted fowl.

## STORY XXIV.

One of the kings with some of his favorites, had, in winter, gone to a hunting-ground far from the city. Until night fell:

\* Vide note ¶ on page 60.

† The name, perhaps, has its origin from a famous alchemist, named Ja'far, who used to make purest gold.

‡ Vide note § on page 18.

§ A city on the Euphrates four days' journey from Baghdād.

from a distance they saw a village desolate, and a peasant's house in it. The king said, "Let us go there for the night, so that the inconvenience of the cold may be less." One of the viziers said, "It will not be suitable to the high dignity of the king to take refuge in the house of a mean peasant. Let us in this very place pitch our tent, and kindle a fire." The peasant was informed (of this). What he had ready (as food) he prepared, and presented it before the king, and kissed the ground (in token) of service, and said, "The high dignity of the Sultān by alighting at the house of a villager will not be lowered, but they did not wish that the rank of the peasant should be exalted." To the king his words were pleasing: and at the time of night he alighted at his dwelling-place. The peasant rendered him service which met with his approbation. In the morning the king bestowed on him a robe of honor and riches. I have heard that he was going a few steps by the stirrup of the Sultān, and saying,—

## STANZA.

"From the dignity and pomp of the Sultān nothing has been lowered,  
By his honoring the hospitable abode of a peasant.  
The corner of the cap of the peasant reached the sun,  
When the shadow of a Sultān like thee fell upon his head."

## STORY XXV.

I have heard of a merchant who possessed a hundred and fifty loaded camels, and forty slaves in waiting. One night, in the island of Kish,\* he took me to his closet, and did not rest the whole night by saying incoherent words thus, "Such a partner of mine is in Turkistān,† and such goods are in Hindūstān, and this bond is for such a land, and for such a property such a person is security." Sometimes he said, "I have a mind (to go) to Alexandria, as its air is pleasant." And again he said, "No! the western sea‡ is boisterous. O Sa'dī! I have another journey before me: if that be undertaken, I shall for the rest of my life sit in a corner."

\* Kish an island at the mouth of the Persian Gulf. As it looks like a *quiver*, it has perhaps been named so. It is said that Harmūz, son of Naushirawān, peopled it, and gave to it that appellation.

† *i. e.* Transoxiana.

‡ *i. e.* Mediterranean Sea.

I said, "What journey is that?" He said, "I want to carry Persian sulphur to China, for, I have heard that it bears a high price (there), and from that place I will take China ware to Turkey, and Turkish brocade to Hindūstān, and Indian steel to Aleppo, and mirrors of Aleppo to Yaman,\* and the striped cloth of Yaman to Persia. After that I shall give up (trading), and sit down in my shop." So much twaddle like this† he spoke that he had no power to say more. He said, "O Sa'dī! do thou, too, say a word of those things thou hast seen and heard." I said,—

## VERSE.

"Hast thou heard that once a merchant,  
In a desert fell from his beast of burden?  
He said, 'The stingy eye of the worldly man,  
Either contentment or the dust of the grave will fill (*i. e.*  
satisfy).'"

## STORY XXVI.

I have heard of a rich man who was as famous for stinginess as Ḥātim Ṭaiṭ for generosity. His outward state was adorned with worldly riches, and the meanness of his spirit was firmly rooted in his nature, to the extent that he never gave a loaf of bread to a single soul with his hand, nor gratified the cat of Abū Hurairah§ with a mouthful, nor threw a bone to the dog of the Companions of the Cave|| In short, nobody saw his house with the door open, and his table-cloth spread out.¶

## COUPLET.

A poor man, except the scent of his food, never smelt (any thing);  
A bird, after his eating bread, never picked up crumbs.

I have heard that he took the route to Egypt by the Mediterranean Sea, and had put the fancies of Pharaoh\*\* in

\*Arabia Felix.

† چندانى ازین *chandānī azīn* means "so much like this."

‡ Vide note † on page 82.

§ Vide note § on page 67.

|| Vide note § on page 8.

¶ *Lit* "the head of his table-cloth was open"

\*\* *i. e.* "had become vain, refractory, and sinful like Pharaoh."

his head. An adverse wind sprang up round the vessel, and the sea raged, *until when drowning seized him.*

## COUPLET.

With thy sorrowful disposition what can the heart do if it  
does not agree ?

The wind\* is not always suitable to the ship.

He lifted up his hand of supplication, and began to make useless complaints. *‘And when they embark in a ship they pray to God, being sincere towards Him in religion.’†*

## COUPLET.

Of what use will the hand of supplication be to the needy  
slave ?

At the time of supplication (it is raised) to God,—at the time  
for liberality (it is put) under his armpit.‡

## STANZA.

With thy gold and silver give pleasure (to others) ;

Thou, too, derive benefits thyself.

And at that time this house (*i. e.*, world) will remain after thee,  
(When) thou takest a brick of silver, and a brick of gold  
(from it for the poor).§

They have related that he had in Egypt poor relations. After his perishing they were enriched by the remainder of his property, and tore off their old garments at his death. During that same week, I saw one of them going on a fleet horse, and a slave running after him. I said to myself,—

## STANZA.

“Alas ! || had the deceased come back

Amongst his family and kinsmen,

The restitution of the heritage would have been more difficult  
To the heirs than the death of their relative.”

\* The word *شرطه shurṭa* “a favorable wind” must be construed here for “wind” in general.

† This is quoted from the *Qorān*.

‡ *i. e.* “At the time of his giving anything to the poor, he withdraws his hands and places them under his armpits.”

§ *i. e.* “After your death you will leave behind you a good name in this world, if you give gold and silver to the poor always, and thus relieve their distress.”

|| *wuh* means “alas !”

In consequence of a former acquaintance which existed between us, I caught hold of his sleeve, and said,—

## COUPLET.

“Enjoy, O good-natured worthy\* man!  
Since that ill-fated one hoarded, and enjoyed not.”

## STORY XXVII.

Into a weak fisherman's net a strong fish fell. He had no power to hold it fast. The fish got the better of him, and tore away the net from his hands, and escaped. He was confounded, and said,—

## STANZA.

“The slave went that he might bring water from the brook,  
The water of the stream came and carried away the slave.  
Each time the net brought out a fish;  
On this occasion the fish escaped, and took away the net.

The other fishermen felt grieved, and reproached him, saying, “Such a fish (*lit.* prey) fell into thy net, and thou couldst not keep it!” He said, “O brethren! what could be done! To me no daily food was allotted, and for the fish a day† yet was left.‡ And the sages have remarked, ‘A fisherman without his daily food (allotted to him) cannot catch a fish in the Tigris, and a fish without its fate will not die on the dry land.’”

## COUPLET.

A hunter does not every time take game;  
It happens that one day a tiger rends him.

## STORY XXVIII.

One whose hands and feet had been cut off, killed a millepede.§ A man of sanctity passed by him, and said, “Holy God! that one, notwithstanding it had a thousand feet, could not, when fate overtook it, escape with its life from one without hands and feet!”

\* سارة *sara* means literally “current (as coin).” Hence any thing “good,” or “worthy.”

† A play upon روزی *rozī*, meaning “daily food,” and “a day.”

‡ He ought not to have blamed his fate, knowing that he was too weak to hold the fish fast.

§ A kind of insect having many feet.

## DISTICH.

When from behind the life-taking enemy comes,  
 Fate ties the feet of the running man.  
 At that moment when the enemy has reached (thee) step by step,  
 It behoves not to draw the Kaiānian bow.\*

## STORY XXIX.

I have heard of a Darwesh who had taken up his seat in a cave, and closed the door in the face of the people of the world, and Sultāns and kings possessed in his eye no grandeur.

## STANZA.

Whoever opened for himself the door of begging,  
 Becomes indigent until he dies.  
 Forsake avarice, and reign (like a king);  
 The head (*lit.* neck) of the uncovetous will be exalted.

One of the kings of that quarter intimated to him, saying, "I have this hope from the kindness and good nature of the great, that they† will join us in (partaking of) our bread and salt." The venerable man gave his consent, for this reason that the acceptance of an invitation is the law of the Prophet.‡ The next day the king went to thank him (*lit.* to apologise) for his coming. The devotee sprang up, and embraced, and extolled him. When the king was gone, one of the companions asked him, saying, "So much courtesy, which thou shewed to-day to the king, was contrary to thy custom." "He said, "Hast thou not heard?"—

## COUPLET.

"He at whose table thou didst sit,  
 It became proper (for thee) to get up for his service.

## DISTICH.

"The ear, can, in all its life,  
 Not hear the sound of the drum, and harp and flute.  
 The eye may abstain from the sight of the garden;  
 Without the rose and eglantine the brain may pass (its existence):"

\* The Kaiānian is the second dynasty of Persian kings. It is said that they encouraged archery to a great extent in their reigns.

† i. e. the Darwesh, used here as a mark of respect.

‡ A periphrasis of four words to denote سنت *sunnat*.

If there be no pillow stuffed with feathers,  
 One can sleep with a stone under his head.  
 And if there be not before him a heart-ravishing bed-fellow,  
 He can put his hands on his own breast (*lit.* bosom) ;  
 But this worthless belly, with its coil within coil,  
 Has not patience, so that it may be satisfied with anything."

---

## STORY XXX.

A thief said to a beggar, " Art thou not ashamed that for the sake of a grain of silver thou stretchest out thy hand before every mean person ? " He said,—

## COUPLET.

" The out-stretched hand after a grain of silver  
 Is better than that they should cut it off in two for a *dāng*."\*

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\* A small denomination of money, equal to the sixth part of a *dinār*, which is about  $\frac{1}{20}$ th of a farthing.

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## CHAPTER IV.

## ON THE ADVANTAGES OF TACITURNITY.

## STORY I.

I said to one of my friends that, "My abstaining from speaking any word has been, for this reason adopted, that on most occasions good and evil occur in conversation, and the eye of the enemy does not fall on any but the evil." He said, "That enemy is good who does not see (one's virtues)."

## COUPLET.

Merit in the eye of enmity is a great fault :  
Sa'di is a rose,—but in the eyes of enemies a thorn.

The world-illuminating light of the solar fountain,  
Appears disagreeable to the eyes of the blind musk-rat.

## STORY II.

An intelligent youth possessed an ample stock\* of the sciences of learning, and a critical† disposition. As often as he sat in the society of the wise, he used to hold his tongue from speaking. Once his father said to him, "Why dost thou not also say of what thou knowest?" He said, "I fear that they will ask me about something of which I may not know. I shall (then) be ashamed."

## COUPLET.

For that which has not been spoken nobody will have any  
business with thee,  
But when thou hast spoken, adduce its proofs.

---

\* Vide Burhân-i Qāṭ'i for the meaning of **ح** ḥazz "stock," "share."

† **نَكِيد** *nākīd* literally means "a person whose business it is to examine coins, and ascertain their goodness." Hence, "a critic."



## STANZA.

Hast thou heard that a Šūfī\* was hammering  
 Some nails under his two shoes †  
 A foot-soldier lay hold of his sleeve,  
 Saying, "Come,—shoe my beast."

## STORY III.

Galen, the physician, saw a fool who had laid hold of a wise man by the collar, ‡ and was insulting him. He said, "Had this one been (really) wise, his business with a fool would not have reached that point; for, they have said,—

## DISTICH.

'Between two wise men there occur not malice and strife;  
 Nor a wise man fights with a light-headed one.  
 If a fool, with rudeness, speaks a harsh thing,  
 The wise man with gentleness pleases his mind.  
 Two pious men will guard a hair;  
 So also § (ought) the headstrong and peaceable man.  
 And if on both sides there be ignorant men,  
 Though it be a chain they will break it.  
 An evil-tempered one abused another,  
 He bore it patiently, and said, "O thou of happy end!  
 I am worse than that thou wishest to say, 'Thou art so;'  
 For, I know my faults,—like me thou dost not know them."

## STORY IV.

About the bargaining of the purchase of a house I was hesitating. A Jew said, "Buy it as I am one of the oldest house-keepers|| of this quarter. Enquire of me the description (*lit.* praise) of this house, for it has no fault." I said, "Except this (fault) that thou art its¶ neighbour."

\* Vide note † on page 27.

† The dual of نعل *na'l* "shoe of a horse or man."

‡ *Lit.* "he had struck his hand in the collar of a wise man."

§ *هميدون* *hamīdūn* means "in this manner."

|| Vide note † on page 60.

¶ *تو ای* *tū-ai* = (تو *thou* + ای *of it*) = *thou its*.

## STANZA.

"A house which has a neighbour like thee,  
Will be worth a *dirham* of silver below the standard,  
But one ought to be hopeful,  
That after thy death it may be worth a thousand."

---

## STORY V.

A preacher of a detestable voice thought himself a sweet-voiced one, and used to make a noise to no purpose. Thou wouldst say *the croaking of the ill-omened raven* was in the key of his notes; or the verse of the *Qorān*, "*Verily the most detestable of voices is the voice of asses.*" is (suited) to his circumstance. The people of the village, on account of the position he held, endured his troubles, and did not think it advisable to do him any harm; until one of the preachers\* of that country, with whom he had hidden enmity, came one day to enquire after him. He said, "For thee I have seen a dream." He said, "Well! how?" He said, "Such I saw that thou hadst a pleasant note, and the people on account of thy voice† were at ease." The preacher reflected a little, and said, "It is a propitious dream, for thou hast made me acquainted with my failings. It has become known to me that I have an unpleasant voice, and that people on account of me are ill at ease. I have made a vow that after this I will not read the sermon."‡

## STANZA.

I am displeased with the society of friends,  
To whom my bad qualities appear good.  
My blemishes they view as merits and perfection,  
My thorns they represent as roses and jasmine.

---

\* خطباً *khutabā* plu. of خطيب *khāṭib* "a preacher."

† أنفاس *anfās* plu. of نفس *nafas* "breath."

‡ The *khutba* is preached after divine service in the two Eeds, on every Friday, and at marriage ceremonies. In this the preacher blesses the Prophet, his generations, his successors, and the reigning sovereign of the country. The *Muhammādans* of India bless the present Sultān of Turkey as the Moslem sovereign.

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## STORY VI.

A certain one in the mosque of Sanjār\* used to utter the call to prayers with such a voice that his hearers were disgusted; and the intendant of that mosque was a man of pleasing disposition, who did not wish that his heart should be afflicted. He said, "O friend! for this mosque there are criers from of old, for each of whom I have fixed an allowance of five *dīnārs*,† I now give thee ten *dīnārs* so that thou wouldst go to another place." To this he agreed, and went away. After a certain space of time he on a road came back in the presence of the intendant, and said, "Thou didst me injustice, for thou turned me out from that place for ten *dīnārs*. The place where I have gone to now, they offer me twenty *dīnārs*, so that I would go elsewhere. I do not consent." The intendant laughed and said, "Take care! do not take them, for, it will soon happen that they will be agreeable (to give thee) fifty *dīnārs*."

## COUPLET.

"With an axe no one can scrape off the clay from the face of  
a hard stone,  
As thy harsh voice lacerates the heart."

## STORY VII.

A harsh-voiced man was reading the Qorān in a loud tone. A man of sanctity passed (by him), and said, "What is thy monthly pay?" He said, "Nothing." He said, "Why then dost thou give thyself all these troubles?" He said, "I read for the sake of God." He spoke, "for God's sake, read not."

## COUPLET.

"If thou readest the Qorān after this manner,  
Thou wilt mar the glory of Islam."

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\* This mosque was erected by Sultān Sanjār, the sixth Sultān of the Saljūq dynasty, who reigned over Persia and Khurāsān.

† Vide note † on page 15.

## STORY VIII.

One of the venerated learned men happened to have a discussion with one of the heretics\* (*may the curse of God be on him to the highest extent !*) In the argument with him he could not get on. He threw down his shield,† and retired. A certain one said to him, "With such learning and instruction which thou possessest, thou couldst not get on with an unbeliever?" He said, "My knowledge is the Qorān, and the traditions of the Prophet, and sayings of the holy men ;—and he is not a believer in them. In listening to his blasphemy what use will it be to me?"

## COUPLET.

That man of whom, by means of the Qorān and traditions,  
thou canst not get rid,  
This is his answer—that thou givest him no reply.

## STORY IX.

They have set down Saḥbān Wail‡ as unrivalled in eloquence for this reason that he could speak a whole year before an assembly, and never repeated a word ; and, if the same word recurred, he used to say it in a different style. And this is one amongst the several accomplishments of the courtiers in the presence of kings.

## DISTICH.

If the speech be attractive and sweet,  
Worthy of belief and admiration,  
When thou hast spoken it once, repeat it not again ;  
For, when (people) have once eaten sweetmeat, it is enough.

## STORY X.

I heard one of the sages who used to say, "Nobody has ever confessed his own ignorance, but that man, who, while another is speaking, (and) has not yet finished talking, commences his speech."

\* Plural of ملحد *mulhid* "a heretic."

† i. e. "he gave up the contest."

‡ A celebrated poet of Arabia.

## DISTICH.

Speech has a beginning,\* O wise one! and an end,†  
 Bring not speech in the midst of speech.  
 A man of judgment, and intelligence and sense,  
 Does not speak a word until he perceives silence.

## STORY XI.

Some of the attendants of Sultān Maḥmūd asked Ḥasan Maimandī,‡ “What did the Sultān say thee to-day about a certain affair?” He said, “It may not have been hidden from you too.” They said, “What he tells thee, who art the supporter of the throne of the empire, and the counsellor of the administration of government, he does not think it proper to speak to such as ourselves.” He replied, “(He tells me) in confidence because he knows that I will not declare it to any one: then why dost thou ask me?”

## COUPLET.

The man of understanding does not say each word which  
 issues (from one's lips):  
 For the king's secret one's own head ought not to be lost.

## STORY XII.

One of the poets went to the chief (of a band) of robbers, and recited his praises. He commanded, so that they stripped off his garment. The dogs came upon him in the rear. He wished to take up a stone,—the ground was frozen,§—he was helpless. He said, “What base-born men are these who have let loose their dogs, and tied up the stones!” The chief was looking from a window; he heard him, laughed and said, “O philosopher! ask of me something.” He said, “I want my garment if thou wilt give me as gratuity.”

## HEMISTICH.

*We are satisfied with thy gift at the time of departure.*

\* *Lit.* “head.”

† *Lit.* “root.”

‡ Khwāja Ḥasan Maimandī was the foster-brother and vizier of Sultān Maḥmūd of Ghaznī. He was born in the town of Maimand. It was by him that Firdausī, the author of the *Shāh-nāmah*, was introduced to the Sultān.

§ *Lit.* “ice-seized.”

## COUPLET.

"A man becomes hopeful of the kindness of other people :  
I have no hope of good from thee—do not bring on me evil."

The chief of the robbers took compassion on him : he ordered his garment (to be returned), and added to it a fur cloak, and gave him some *dirhams*.\*

## STORY XIII.

An astrologer came to his house. He saw a strange man sitting with his wife. He abused him, and said reproachful words. A disturbance and tumult arose. A man of sanctity was informed of this matter, who said,—

## COUPLET.

"On the top of the sky how canst thou know what there is,  
When thou dost not know what is in thy house?"

## STORY XIV.

A loss of a thousand *dīnār*† befel a merchant. He said to his son, "It is not proper that thou shouldst mention this subject to any one." He said, "O father! it is thy command : I will not (therefore) speak. But it is necessary that thou shouldst make me acquainted with its advantages, so that what good is there in keeping (anything) secret." He said, "In order that there may not be two misfortunes : firstly, the loss of the capital, and secondly, the rejoicing of neighbours at our distress."‡

## COUPLET.

Tell not thy sorrows to thy enemies,  
For, they will say the '*lā ḥaul*' § rejoicing.

\* Vide note ¶ on page 60. † Vide note † on page 15.

‡ *شمانت* *shamātat* is "rejoicing at the distress of another."

§ The full form of this is :—"la ḥaula wa lā quwwata illā bi-l-lāhi." "There is no power nor strength but in God." This is repeated by Muhammadans in case of sudden surprise, fear or danger. Friends repeat it in sympathy, and enemies in rejoicing.









